



THE
MIRROUR OF MIRTH
and pleasant Conceits.

CONTAINING,
MANY PROPER AND PLEASANT
inventions for the recreation and delight of ma-
ny, and to the hurt and hinderance of none.

*Framed in French by that Worshipfull and learned Gen-
tleman Bonadventure de Periers, and Groome to
the right excellent Princessse the Queene
of Navarre: and Englished
by T.D.*



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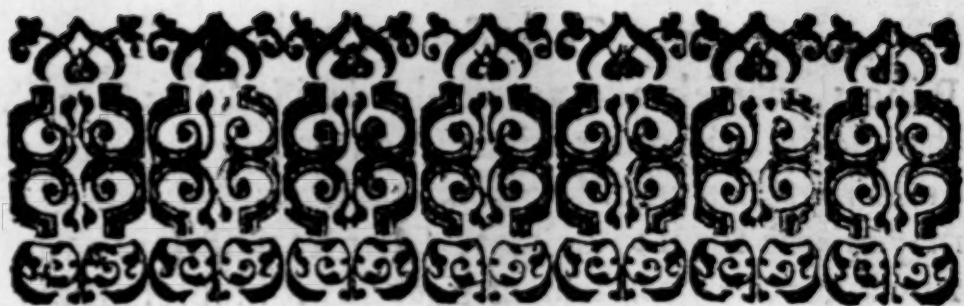
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To the curteous and gentle Readers.



IT was the custome of a certaine Philosopher (Right Gentle and curteous Readers) when hee perceiued the people to waxe wearie by his too long and tedious Orations, and to drop out of doores ere hee had done, to take his harpe in hande, which he so finely fingered, that the sweet and pleasant sound thereof procured the people to come running in faster than before they went forth, whose dulled spirits reuiued with that pleasant melodie, and their minds before cloyed with ouer many circumstances of grauitie, beeing by this meanes maruellously delighted, did the better and with greater ease continue the time of his conclusion: whose excellent pollicie in this point, hath attained so great commendation, that it is set forth for an example to all posterities. If then you find your selues ouerladen, either by the meanes of worldly cares, or with the intollerable burden of ouergreat studies (if the deedes of this Philosopher were to bee followed) I would wish you no greater or better pleasure than he shewed to his people: considering that Myrth and Melodie cutteth off care, vnburdeneth the mind of sorrow, healeth the griued heart, and filleth both soule and body with inestimable comfort. And therefore many mighty and excellent

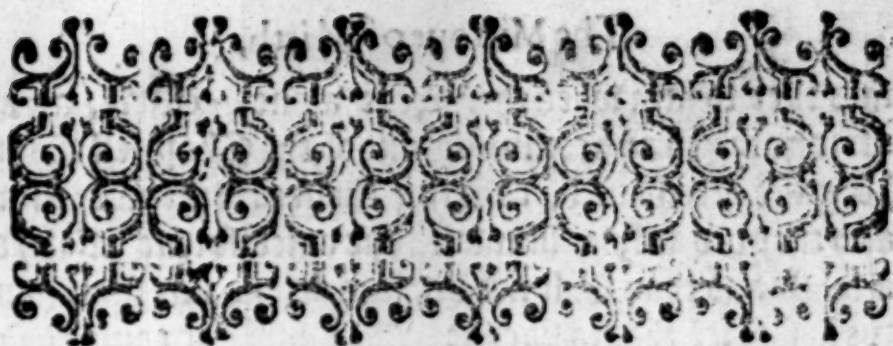
To the Reader.

Princes, whose heades are troubled with diuers & sundry enormities, doe for this cause entertaine and accept of such persons, whose pleasaunt nature and disposition may mooue them to delight. Sith then moderate pleasure is not onely conuenient, but also profitable and necessary, for I haue presumed here vpon your curtesie for the recreation of your mindes, to sende vnto your sight this simple and rude worke, the grace & beauty whereof being stripped from his Country guise, and now newly wrapped in this strange attire, is not onely blemished by meanes of the Translators vnskilfulnesse, but as it were spoyled both of fauour and fashion. Yet if it please you to pardon his imperfection, and to accept his good will, he shall not onely bee encouraged to mend his amisse, but also heereafter present you with such as may better counteruaile your curtesie, and saue his owne credite. Thus loth to bee ouer tedious in so meane a matter, I commend you to the protection of the celestiall powers, & this to your friendly consideration.

Yours in all humilitie,

T.D.





Heere beginneth the Mirrour of *Mirth, and pleasant Conceits.*

Of a Querister that fange the Countertenour in the Church of Saint Hyllaries at Potiers, that compared the Channons to their pottages.



In the Church of S. Hyllaries at Potiers, sometimes there was a singing man that sang the Countertenor: who, for that hee was a very good fellow, and would drinke hard as commonly such men will do, was well beloued amongst the Chanons, and they called him oftentimes to Dinner and Supper. And because of the familiar acquaintance that he had with them, it seemed to him that there was none of them all, but that sought and desired his furtheraunce. By reason whereof, he would say first to one, and then to another: Sir, you know how long time it is since I first serued in this Church, it is now high time that hereafter I may be provided for: I pray you remember to speake for mee when you are together in your Chappell court, I require no great thing, although you my Maisters haue great livings, I would be content with the least of them. His request was well taken and allowed of them all, being severall, which gaue him a good answer, saying, that it was reason he should be remembred: and although the Chappell Court will not consider thee, rather than thou shouldst want, wee will giue thee part of ours: this

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said they to him when they werz alone. Well, at all their going in and comming out of the Chappell Court he gaue attendance, desiring them to remember him: and they did answer him with one voice, saieing: stay yet a while and thou shalt not bee forgotten, but shalt haue the first place that is vacant. But when it came to the pinch, there was alwayes some excuse: either that the benefice was too great, and therefore one of the Masters had it: or that it was too litle, and therefore he should haue a better: or that they were constrained to giue it to one of their brethrens kinsmen, but without faile he should haue the next that fell. And with these words they kept off this singing man, so that the time went away, and he serued still without any reward. And in the meane while he gaue alwayes some present (according to his slender abilitie) to them whom he knew might giue their voices in the Chappell Court, as the first new fruites he could buy: sometimes chickens, sometimes pigeons, rabbits partridges, and such like, according to the season: which the poore singing man bought either at market, or at the Poulters, making them beleene that they cost him nothing, and they tooke alwayes that which was giuen them. In the end, the Quirister perceiuing himselfe neuer the nearer, nor one whit the better, but that hee losse his time, his money, and his paines, determined to make no longer suite, but studied to shewe them what oppinion he had of them. And to bring this to passe, he found the meanes to gather fīue or sixe Crownes together: and during the time that hee was prouiding them (for it required time) he began to make more account of his Masters the Chanons than before, and to vse himselfe more soberly. And when he espied time conuenient, he came to the chiefest amongst them, and praied them one after another, to dyne with him the nexte Sondag following at his house, saying to them, that in nine or ten yeares that he had bene in their seruice, he could doe no lesse than to bestowe

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bestowe one dinner of them, and he woulde entertayne them, though not so well as they were worthe, yet according to his power in the best maner that he might, or could deuise. They promised him one after an other to come together. But they were not so negligent, but that euerie one of them made their prouision at home against the day appoynted, fearing to haue a slender Dinner of this singing mans prouision, giuing better credite to his words, than to his Kitchin. At the houre and time sette downe, eache of them sent their owne ordinary prouision to his house, and he saide to them: My friends, my matters and yours doth mee great wrong, are they afrayde they shall not be well vsed: they need not send their Dinner hither, for I haue prouided meat for them, I thanke God: but he tooke that came, and put all together in a great Pot that he had prouided of purpose in a corner of the Kitchin. At the last came the Chanons to dinner, and sate downe in order, according to their dignities. This singing mā at the first set before them their pottage, that he had put together in the great Pot, but God knoweth in what order: for one had sent a Capon in stued broth, another Saffron broth, another chickens in white broth, another powdered beefe and turnups, another a legge of mutton in herbe pottage, some sent their meate sodden, and some roasted. When the Channons saw this maner of seruice, they had no stomackes to eate, but tarried ech man to see when their owne prouision would come in, not thinking that it was on the table before them. The Querister or singing man went to and fro verie busie, as one that was carefull to see them well serued, beholding alwayes their countenances which sate at the table. The first seruice being somewhat too long, they could forbear no longer, but saide vnto him: I pray the take away these Pottages, and giue vs those that wee sent hither. These are yours said he. Ours saide they: that they are not. Yes truely quoth he, they are: saying to one, here

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is your turnups, to another, here is your stiled broth: to another, here is your herbe pottage: to another, here is your white broth: and to another, here is your Saffron pottage: then they began ech man to know his own pottage, and to beholde one another. Now truly (saide they) we were neuer thus vsed: but is this the order to feast the Channons: now the Deuill take all, I thought this foole would mocke vs. Then spake another saying, I had the best pottage that was eaten of this seuen yeares: And I said another, had well prouided for my dinner: And my heart gaue me said the fourth, that it had bene better to haue dined at home. When the singing man had giuen eare a while vnto their talke, he said: My Maisters, if all your pottages were so good as ye saie they were, howe can it bee possible that they shoulde become nought in so short a time: I haue kept them by the fire close couered, what could I haue done better to them: Wea marry saide they, but where diddest thou learne to put them thus together: thou mightst well know, that they would not bee good being thus mixed. Well then saide he, I perceiue that which is good by it selfe alone, is nought being mixed with other things. Now truly saide he, I must needs belæue you, if it bee but by your selues my Maisters: for when ye be ech one alone by your selues, there is nothing better then ye are, yee promise then mountaines, but when you are together in your Chappel Court, then are ye like to your pottages: then they vnderstood well what he meant. Ya well saide they, wee perceiue now to what ende this thy doing was, thou hast good cause to be considered: but in the meane time shall we not dine: Yes that you shall saide he, better than you are worthe. Then he brought them other meat that he had prepared, and sette before them, wherewith they were pleased. When they had well dined they went away, and concluded from that time forth that hee should bee prouided for, the which was done. And thus his inuention and deuise of pottages

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ges did preuaile more, than all his request and importunate suites before time.

Of three Sisters newly married, that did each of them make a good answere to their husbands the first night of their wedding.

In the Countrey of Aniou there was in times past a Gentleman, that was riche, and of a good stocke, but he was somewhat subiect to his pleasure. This Gentleman had three Daughters, that were faire and well nurtured, and of such age and yeeres, that the yongest might well enough resist the violence of a man. It happened so that they were without a mother: and because their Father was yet of lustie yeeres, he vsed still his olde customes: which were, to keepe a good house, and to entertayne and receiue merry and pleasaunt companie, where the order was, to play, to daunce, to reuel, and to make good chere: and for that he was negligent, and not carefull in the ordering of his house, and ouerséeing of his household, his Daughters had opportunity, leysure, and libertie enough, to talke and laugh with young Gentlemen: whose talke I warrant you, was not how to make cheape coine, neyther concerning the gouernance of the common wealth, as the sequele shewes. Also their father on his part, played the Louer as well as others, which made the yong Gentlewomen the more bolder to Loue, and to be beloued, for as the old Cockes crow, the yong ones learne. And they hauing gentle harts, knowing that they were Gentlewomen of a good house, thought it a thing, very ingratfull and full of reproch, to be beloued and not to loue againe. These reasons therefore considered, being all three of them praied, entertained loued and followed euery day, and howe, at length they suffered themselves to be taken and snared in Loue, taking such compassion on their Paramours, that they

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spared not to pleasure them, in whatsoever they did demand. At which play and sport they sped so wel, that the marks and signes began to appeare, for the eldest daughter (being somewhat more forward then the rest) was greatly abashed, because there was no way to keepe it secrete: for in a house where the mother is missing, there is small regard of the Daughters dooings: or at the least if there happen a mischance, they know waies & remedies to prevent it. But the maide knowing no way to hide this from hir Father, determined to make him priuie to his secret practises: which, when he vnderstood, he was at the first very sorrie and sore displeased, but he dispaired not for that he was of that stamp of men that tooke not thinges to the heart. And to saie the trueth, what neede a man vex and torment himselfe for a thing, when it is done: it is but rather to make it worse. Well he sent his Daughters into the Countrey, three or fower miles off, to an Aunt that he had, vnder colour of sicknesse, because that by the counsell of the Physicians, the change of the ayre was very good for hir, tarrying thers vntil she was deliuered with child. But as it is commonly seene, one misfortune falleth vpon anothers neck: for as the eldest daughter had in a manner dispatched hir busines, and emptied hir bellie, the second Sister was also sped. The Father perceiuing this said, I see that my daughters would not that the worlde should be left desolate. And vpon this euent (doubting belike the worst) he came to his youngest Daughter, who was not yet with child, but she had done hir good will in the matter to her power. Well Daughter said he, how doest thou: hast not thou followed thy elder sisters steps: The young Damsell began to chaunge colour and to blush, which the Father tooke for open confession. Very well said he, God send vs good lucke and keepe vs from euill: yet neuerthelesse he thought it his time to prouide for his affaires and therefore he determined to marrie his three Daughters

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ters. But here was the mischeife, he knew not to whom
 for to offer them, to his neighbours it was in vaine, be-
 cause their dowings in his house was knowen, or at the
 least suspected. On the other side to marrie them to those
 that had abused his Daughters, was a thing that could
 not wel be done, for it may be each of them had more than
 one. And if peradventure there was but one man that
 had done the dede, ye know few men will put their trust
 in one that so willingly will lay hir legges open, befoze
 she know who shall be hir husband. And for these consi-
 derations, the Father thought it more expedient and ne-
 cessarie, to take his sonnes in Lawe further from home.
 And as those men which of nature are pleasant and me-
 rie, and loue to frequent companie, are happie and fortu-
 nate in their dowinges: euen so this Gentleman failed not
 of his purpose to find out that which he sought for, which
 was in the Countrey of Brittain, where hee was well
 knowne, aswell for the name of his house, as for the lands
 and goods hee had in that Countrey, not farre from the
 Towne of Nantes, by meanes whereof, he had got good
 occasion to make his iourney thither. To conclude when
 he was in the said country, aswel by friends that he made
 as through himselfe, he preferred the mariage of his three
 Daughters: to which the Brittaines gaue some care, so
 that there was choice inough. But amongst all the rest
 there was one Gentleman of Brittain who was rich,
 and of a good stock, the which had three sonnes of good
 yeeres, and well made like men, good dancers, cleane leg-
 ged, well footed, and excellent at all games, whose like
 was not to be had in all the whole countrey, whereof this
 Gentleman was very glad. And because the prolonging
 of the time was not best, he concluded the match with the
 Father of these young men, that his three Sonnes should
 marrie his three daughters, and that one bride should
 serue for all: that is, they should all three be married on
 one day, and to bring this to passe, the three brethren pre-

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pared themselves with all speed to departe into Aniou,
with the Gentleman, father of the thre daughters. Now
you must note that although they were Brittaines, there
was not one of the thre but knew fashions, for they had
played yowthfull pranks with the Brittainish maides,
which are of a good inclination that way, as she talke
goeth. But to our matter, When they were come to the
Gentlemans house, they behelde the countenance of the
thre Gentlewomen every one his owne, & found them all
fresh, faire, and pleasant, and also wise and well spoken.
Well the mariage was concluded, & althings prepared:
But the night before the wedding should be, the Father
called his thre daughters aside into a chamber, and said
vnto them these wordes. We knowe what fault you haue
al thre committed, and what paine you haue put me vnto
if I had bin of the nature of these rigorous cruel and
hard harted Fathers, I had cast you off and you shoulde
neuer haue inioyed any of my goods: but for my part you
see I had rather redresse thinges that are amisse, than to
put you to shame, & my self in perpetual trouble through
your follies: I haue here brought for ech of you a husband,
therefore prepare your selues to make much of them and
cherish them, and plucke vp your heartes, you shall haue
no harme: If they happen to perceiue or spie any thinge
by any of you, to your owne perrill bee it, neuerthelesse
you haue as yet done them no offence, and therefore hence
forth take heed to your selues and gouerne your selues,
so that there may be no fault found in your doings, and
I promise you for my parte, that I will both forget and
forgiue all faults past. And besides all this, I assure you
she that can giue vnto hir husband the best answer to
please him the first night being in bed together, shall
haue for hir part two hundred Crownes more than the
other: now therefore goe your waies, and remember my
wordes. After these wholesome admonitions, he went
to bed, and his Daughters also, being nothing obliuious
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in the matter. The Bydall day was the next morrowe, they went to the Church, and were married early in the Morning. There was great cheare, with dauncing and leaping about the house: which beeing past the Beddes were made, wherein the Brides were branelly layd, vnto whom their husbands shortly after came, what time the eldest sporting with his new bedfellow, & feeling her belly very lank, merrely put forth these speeches: I doubt my beloued the birds are fled and gone: to whom she presently replied, keepe you then in the nest. The second sisters husband handling hir, feeling hir belly hard & round began thus: How now wife: the Barne is already full: beat then at the gates quoth she. The third sisters husband in sporting himself in like sort, and finding his wife skilful in the game, presently spake in this maner, I perceiue the way was beaten befoze: the damsel answered, you may the better find the path. The night beeing past, and the day come, they came all thre befoze their father, and declared vnto him what had chanced, and what were their answers: now would I know to which of the thre he ought to giue the CC. crowns. If therefore you haue the skill, declare the truth of this difficult matter.

Of a certaine man in Picardie, that withdrew his wife from her disordinate loue, through the admonition that he gaue her in the presence of her parents.

There was in times past a King in Fraunce, whose name we do not wel know, and although we did yet should it be secrete, because of this matter whereof wee meane to speake. Neuerthelesse it is saide that he was a good King, and worthy of the Crowne, hee would bende his eare to heare the talke as well of the poore as of the rich, for thereby hee vnderstood the truth of things, which cannot be so well when one goeth by hearesay: but to the purpose. This good King would walke through the cun-

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tries of his Kingdome, and many times woulde goe into the Citties and Townes in a disguised garment to vnderstande the trueth and order of thinges. Uppon a day he thought to visite the countrey of Picardy in his royall person: notwithstanding vsing many times his accustomed priuatnesse, being at Soyscons, he sent for the chæfeste of the town, and caused them to sit down with him at his table, in token of great courtesie, requesting them very gently, to rehearse and tell some stozies, either merrie tales, or such as were graue and sad. Among others there was one that began to declare to the King this storie following. And it like your Grace, said he, it came to passe not long since in one of the towns of Picardy, that a certaine Iustice, who liueth yet, buryed his wife, after they had liued together a good season. And because he liked so well the first, he had a desire to marry the seconde time, and took to wife a maiden fresh and faire, and come of a good kindred, yet notwithstanding she was not equal to him eyther in goods or qualities, for he was of good yeres and halfe spent, and she in the flower of her youth, wanton, and full of pleasure, so that he was not able to satisfie her youth according to her desire, for when she began to haue a little taste of the ioyes and pleasure of the world, she felt quickly that her husband did but set her a longing. And although he gaue her good entertaynment, as well in her apparell, in faire wordes, and shewing to her a merrie countenance: neuerthelesse all this serued but to set fire in the tow, so that at the last it flamed out in such sort, that she determined with her selfe to borrowe of some others that which her husband wanted to performe. At the last she found out a new louer, with whom she vsed her pleasure for a time: but not contented with him she got another, and then another, so that in shorte time she had such a company, that they binded one another, comming in vnto her both at lawfull and vnlawfull howers, to take their pleasure on her: by which meanes she

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she had layde aside the remembzaunce of her honour, gi-
 uing her selfe altogether to her luste and pleasure. In the
 meane time her husband knewe nothing, or at the least if
 hee did, he armed himselfe with patience, being content
 to beare the pennance of his owne folly, because that his
 yeeres being moze than halfe spent, he had so vnadvised-
 ly taken to Wife a Mayd of so yong and tender yeares.
 Well, this traine continued so long, till it was common-
 ly talked on in the towne, & in euery mans mouth: wher-
 with his friendes were græued so soze, that one of them
 coulde not refraine but came and tolde him thereof, de-
 claring to him the rumoz & noise that was spzed abroade:
 so that if he did not prouide a remedie, he would giue oc-
 casion vnto all the worlde to think that hee was content
 withall: and in the ende all his friends would despise and
 forsake his company, and he should be abhorred of all ho-
 nest men. When he vnderstood the talke of his friend, he
 made a signe of great displeasure and sorrow, as one that
 knew nothing thereof, & promised to see a remedie there-
 in with as much speed as was possible: but when he was
 alone by himselfe, hee thought it was a thinge out of his
 power to remedie, but that the shame woulde continue
 and remaine still: and hee thought his Wife shoulde of
 her selfe, in respect of him and her honour, call backe her
 folly and beware: otherwise all the strong walles, boltes
 and lockes, would not holde her in, nor stay her disor-
 nate affection. Furthermoze hee reasoned with himselfe,
 that he being a man sober and wise, ought not to set his
 care towards the brideling of a vaine and euill giuen wo-
 man, the which thing kepte him from searching out the
 trueth of the matter too rashly. Notwithstanding for that
 hee would not seeme as one not carefull of his domesticall
 affaires, the which was esteemed of all men most disho-
 nest and wicked, hee bethought him on a remedie which
 hee thought aboue all others was most expedient and ne-
 cessarie. The remedie was this: he determined to buy a
 house

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house which ioyned vnto his backside, and of two he purposed to make one, saying that hee woulde haue a going in and out at the backside, as well as at the stræte side. Which deuise was speedily finished, & a dooze was made in the secretest place that might bee: vnto which he caused to be made half a dozen of keyes, & he forgot not to make a gallery very proper for the goers and commers. These thinges being thus prepared, he appointed a day to haue all his wines principall and chæfests parents and kinned to dinner, and none of his owne kinned at that time: he gaue them good entertainment, and made them good cheare. After Dinner was done, befoze any of them did rise from the table, hee began to speake vnto them these wordes following in the presence of his Wife: My mai- sters and Gentlewomen all that are heere present, you knowe how long it is since I married your kinswoman that sitteth here by me. I haue had now time and leisure to consider, that she ought not to haue bene married vnto mee, because the match betwæne vs was not equall: but when a thing is done that maye not bee vndone, we must be content to tarrie the ende: then turning himselfe towards his wife, he said vnto her: wife, I haue not long since suffered rebukes through your naughtie and euill gouernement, the which hath græued me at the heart. It hath bene shewed me, that there cometh hither yong men at all howers of the day to keepe you company, truly it is a thing greatly to your dishonour and mine, which if I had perceiued befoze now, I would haue prouided a remedie for, but yet it is better late than neuer: I pray ye speake vnto those that frequent your company that here after they may come to you in moze secrete maner, which they may the better do, because of a dooze on the backside, which I caused to be made for them, of which dooze here are halfe a dozen keyes for you, to giue to ech of your louers one, and if there bee not keyes enough, I will cause moze to bee made. for the Smith is at our commaundement,

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ment, and bid them so to parte the time of their meeting, as may be most profitable both for them and you: for if you will not abstaine from Sinne and euill dooing, at the least doe it so secretely, that the world haue no occasion to speake of the same to your shame and mine. When the young Wife had heard the talke that her Husband had made vnto her in the presence of her parents and friends, she began to be ashamed of her doings, and remembred with her selfe the wrong and iniurie that she had done to her husband, to the dishonour of him, her selfe, and her kindred: so that then shee had such remorse of conscience, that from that time forthward shee shut the gate against all her louers, and forsooke all her disordinate affections, & unlawful pleasures, and afterward liued with her husband like an honest and vertuous Wife, in all honour and contentation of them both. When the King had heard this storie, he was desirous to know who was the party, saying: now by the faith of a Gentleman he is one of the patientest men in my kingdome, he would sure do some vertuous act, seeing he is indued with such patience. And at the very same time the King made him his generall Attorney in Picardie. As for me, if I knew the name of this honest man, I would giue him immortal praise: but time hath done great wrong to hide his name, that deserued well to be placed in the Chronicles, yea, to haue bene canonized. For he was a very Party in this world, and I beleeue he is happy in the world to come.

¶ Of a Norman that went to Rome, who prouided Latine to carry to the Pope, and how he helped himselfe therewith.

There was vpon a time a Norman, who perceiuing that Priestes liued the best and easiest liues in the worlde, after his Wife was deade, had a desire to become one of the Church, but hee coulde write and reade
C very

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very little. Neuerthelesse, hauing heard say that money made all, and esteeming himselfe to be as like a man as many of the Priests of his parish, hee came to one of his familiar friends, and brake his minde vnto him, asking his counsell how to vse and gouern himselfe in this matter. Who, after much talke had betwene them, did comfort him, and said: that if he would haue his matters well brought to passe, it were best for him to goe to Rome, for he should haue somewhat to doe to bee made Priest at the Bishops hand that was his ordinary, who was very circumspect in admitting Priestes, and giuing them the significance. But the Pope that was troubled with many other things, would make no regard of his ignorance but would admit him with all speed: moreouer in so doing hee should see the countrey, and at his returne, being knowne to be priested at the Popes hand, there was not any but would doe him honour and worship, and that in a short time hee should get a great benefice, and become a very rich man. The Norman found this talke good and agreeable to his mind, but he had this blot of conscience, that hee could speake no Latine, and declared it vnto his counsellour, saying: yea mary, but when that I shal come before the Pope, what language shall I speake: hee doth not vnderstande the Norman speech, nor I can speake no Latine, how shall I doe then? As for that, saide his friend, thou needest not to staye, for when thou art a Priest, it is inough for thee to know a masse of Requiem, our Ladies Masse, and a Masse of the holy Ghost, which thou maiest learne quickly after thy returne.

But for to speake to the Pope, I will teach thee three latin words so wel placed, that when thou hast said them before him, he shall thinke thee to be a profound and learned Clarke. The Norman was very glad to heare these tidings, so that hee would in all hast knowe what were these three words. Friend, said his counsellor, so soone as thou art come before the Pope, thou shalt fall downe on thy

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thy knees, saying; Salue sancte pater: then he will aske thee in Latin, Vnde es tu? that is to say, Of whence art thou? Thou shalt answer him De Normania. Then hee will aske thee, Vbi sunt literæ tuæ? Thou shalt say to him, In manica mea: and presently without any delay hee will commaund thou shalt be dispatched, and then thou shalt come thy waies. This Norman was neuer so iocund and merrie as nowe, so that he remained fourcene or fiftene daies with his friend, to learne those three Latin wordes: and when hee thought hee had learned them well, hee prepared himselfe to take his iourney to Rome, and by the way he did nothing but repeate his Latine: Salue sancte pater, De Normania, In manica mea. But I thinke verely he said it so often, and with such great affection, that he forgot the first worde, Salue sancte pater, and to see the lucke of it, he was wel forward on his way. If the Norman was troubled, truly it was no maruell, for hee knew not to what Saint to make his vow, to recouer agayne his wordes, & he thought in himselfe to come before the pope without them was in vaine: and also hee thought, that it was not possible for him to finde a man, that coulde so faithfully instruct and teach him, as the friend of his own Parish from whence hee came: neuer was man so sorrie as this poore man was, until it chaunced vpon a later day in the morning, that hee went into a Church to praye, whereas he vnderstood they began to sing a Masse of our Lady in note, Salue sancta parens, whereto the Norman gaue eare: now God be praised and our blessed Lady said he, here are good tidings, neuer was man so glad as he, & he caused the wordes to be repeated by a Clarke that was there, keeping them so well in memorie, that hee forgotte them no more, and thus set forward on his way with his Latin, Salue sancta parens, thinking himselfe the better that euer he was born. At length he iourneyed so far, that he came to Rome. And you must note, that in those dayes it was not so dangerous to speake with the Pope, as it

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is now well, when he was come thither, he was had in befoze the Pope, where he forgot not his reuerence vpon his knees, saying to him, Salue sancta parens. The Pope said vnto him, Ego non sum mater Christi: the Norman answered, De Normania. The Pope beheld him & said, Demonium habes? In maui ca mea answered the Norman, and therewithall he put his hande into his sleue to pull out his letters. The Pope began to be afraid, thinking he would haue pulled the deuill out of his sleue: but when he perceiued that they were letters, hee asked him againe: Quid petis? But the Norman could goe no further, for he was at the end of his lesson, so that he answered nothing at all to the Pope. In the end when that certaine of his owne nation perceiued what countryman he was, they beganne to question with him in his owne language: whom hee gaue to vnderstand and know, that hee had learned but a litle Latin in his countrey for his own prouision, and that he knew much good, but he vnderstood not the way how to vse it.

OF Fowlke that made his Maister beleue, that a poore man which came vnto him was deafe, and also made the man beleue that his Maister was deafe, and how his Maister was reuenged of him for it.

A Certaine Attorney in the law, kept vnder him two or thre Clarkes, amongst the which there was one, a wealthe mans sonne in Paris, that was hys Apprentise, which put his sonne to the said Attorney to learne the skill of the Law. This yong mans name was Fowlke, about the age of sixteene or seuentene yers, very vnhappy, wilde, and full of play. Now according to the custome of such houses, Fowlke did alwaies the errands & businesse: amongst which one was, that he went alwaies to the gate when any body knocked, for to know the

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the parties that did wayte for his Maister, and to knowe their request to make report therof to his maister. There was a certaine man that had a suite in Chastellet, and had taken Fowlkes maister for his Attozney, and came oftentimes to visite him: and also because he would haue the moze friendshippe shewed him, he brought with him sometimes Capons, Conies, & Chickins, & his vse was to come alwaies a little before noone, at such times as the Clearks were at dinner, to whom Fowlke must open the gate, and then carry his maister worde, and then to the gate agayne for to carrie him an aunswere: that before Fowlke could go in and out and dispatch the matter, his Dinner was very light: and on the other side, his Maister had no great respect of him, for hee would sende him abroad into the Cittie at all howers of the day, at which Fowlke was soze greued. Upon a time this honest man came againe to the gate at the houre accustomed, whome Fowlke knew by his knocking. When hee had knocked thræ or foure times, hee went and opened him the gate, & in going he thought to play him a cast of legerdemain, because he came alwaies at dinner time, and he thought his maister shoulde haue parte. Having opened the gate, how now goodman, said he, what say you: I would speak with your maister quoth he, concerning my suite. Well said Fowlke, tell me your minde, and I wil certifie him. No said the goodman, I must speake with him my selfe: Well then said Fowlke, I will goe tell him that you are here. In he goeth to his maister, and told him that such a man would speake with him: bid him come in then said the Attozney. Sir said Fowlke, he is become deafe, or at the least hee cannot well heare, you must crye loude enough, if you will haue him to vnderstande. Well saide his maister, I will speake loude enough. Fowlke goeth then to the man, and said vnto him, come in good man, & speake vnto my maister: but wot you what: there is fallen a disease into my maisters eares, so that he is become

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almost deafe, when you speake to him, you must speake to him aloud, or els he cannot heare you. This being done, Fowlke goeth to make an ende of his Dinner, and in his going said to him selfe, our master & yonder man will not now I trowe talke in counsell. The goodman commeth into the Chamber whereas the Attorney was, and saluted him, saying: God giue you good morow sir, so loude that a man might haue heard him all the house ouer. The Attorney saide vnto him as loude, welcome friende, what newes with thee? Then they entred into talke concerning the mans matter, but they talked out so loude one against the other, as if they had lost one another in a wood. When they had well debated the matter on both sides, the goodman taketh his leaue of the Attorney, and goeth his way. Within certayne dayes after, this goodman came againe, but it was at such time as Fowlke was abroad in the Citie about businesse that his Master had sent him. This honest man went in and did his dutie to his Attorney, demaunding of him how he did. He answered that he was in health. He Sir saide this goodman, God be praised that you are no more deafe the last time that I was here, we were faine to speake aloud, but now I perceine that you can heare well, thanked be God. The Attorney was abashed at his saying: nay quoth he haue you recovered your hearing? It is you that was deafe. The man answered vnto him, that he was neuer deafe, but that hee heard alwayes verie well. Then the Attorney perceiued plaine that it was one of Fowlkes knauish deuises, but he found the means to recompence it againe: for vpon a day hauing sent him abroad into the Citie, Fowlke forgotte not to take the Tennis Court in his way, being not farre distant from his Masters house, as he was commonly accustomed to doe when he was sent abroad, the which his maister noted full well: and also had found him there many times as he passed by, knowing sure that hee should find him there,
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he went to a Barber that dwelled hard by, praying him to prouide him a good newe rod ready, and tolde him for what purpose he would haue it. When he thought his man Fowlke had played so long till hee did sweate, and was in a great heate, he came into the Tennis Court, and called Fowlke, that had banded already his parte of two dozen of balles, and was playing at double or quit: When his maister saw him so red and in such a heat, wel p^eknaue said he, leaue off, thou spoylest thy selfe, if thou chaunce to be sicke, thy father will lay the blame on me; and therupon comming out of the Tennis court, he caused him to go into the Barbers, to whom he said: Gossip, I pray you lend me a shirt for this yong man, that is all on a sweat, and cause him to be rubbed: good God said the Barber, marry sir he had neede, otherwise hee shoulde be in daunger of a Pleurisie. They caused Fowlke to goe into a backe shop, and made him put off his clothes before a fire, that was kindled to cloake the matter, and in the meane time the rods were prepared for poore Fowlke, that would haue been contented to haue escaped without a cleane shirt. When his clothes were off, these cursed rods were brought, wherewith he was well whipt, both backe and belly and all about. And in yerking him, his maister said, how now Fowlke, how likest thou this pastime? I was the other day deafe, but I shall make you dance after a new fashion, how say yee, is it good playing the foole with your maister? But God knoweth Fowlke was blanke, and learned by this that it was not good to mocke his maister any more.

A comparison of Southsayers and tellers of Fortune, to the good wife that carried a Pale of milke to the market.

The common talk of Southsaiers & tellers of fortune is, to promise great riches, saying they know the secrets.

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cretes of nature, which the wisest men neuer knew: their doings is like the smoke of the sun, so that their Southsaying may rather be termed false saying, and we cannot compare it better, then to a good wife that sometime carried a pale of milke to the market thinking to sell it, as pleased her, making her reckening thus. First shee would sell her milke for two pence, and with this two pence buye twelve eggs, which she would set to brood vnder a hen, and she would haue twelve Chickens, these Chickens being growne vp, shee would kerue them, and by that meane they would be capons: these capons would be worth (being young) five pence a peece: that is a iust crowne, with the which shee would buy two pigs, a Sow and a Boare, and they growing great would bring forth twelve others, the which shee would sell (after she had kept them a little while) for five groates a peece: that is iust twenty shillings. Then shee would buy a mare, that would bring forth a faire Foale, the which would grow vp, and be so gentle and faire, that he would play, skip, leap, and sing, and cry wehe wehe after euery beast that should passe by, and for the ioy shee conceived of her supposed colt, in her iollitie counterfaiting to shewe his lustines, her pale of milke fell downe off her head, and was all spilt: there lay her eggs, her chickens, her capons, her pigs, her mare, her colt, & all vpon the ground. Euen so these Southsayers, after that they haue furnished, burnished, blotted & spotted, louted and flouted, putrified and corrupted, promised and not performed, their best boxe being broken, they may count with this good Wife.

Of King Salomon that made the Philosophicall stone, and the cause why these Southsayers cannot preuaile in their doings.

The cause why these Southsayers, Witches & Wizardes cannot bring all their matters to passe as they

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they woulde, all the worlde doth nooknowe: but Marie the Prophetesse sheweth the cause why, in her Booke that shee hath made of the greate excellencie and knowledge of the art, exhorting the Philosophers, and giuing them courage not to despaire: and she saith, that the Philosophers stone is so worthe and so pretious, that amongst other her wonderfull vertues and excellencies she hath power to commaund Spirites, and whosoever hath it, hee may binde, loose, warrant, torment, martyr, helpe out of prison, goe through boltes and lockes; to be short, hee may iuggle, play with both handes, and doe what hee list, if he know how to vse his fortune. It is so (saith she) that Salomon had the perfection of this stone, and knew by diuine inspiration, the great and wonderfull properties of the same, which was to constrain the Devils (as we haue saide.) And therefore so soone as he had made it, he concluded to make all the spirits to come and appeare before him: but first he caused to be made a Cauldron of Brasse, of a wonderfull and huge greatnesse, for it was nothing lesse than al the whole cyrcuite of the Forrest of Sherborne, but that it wanted halfe a foote, or there about: it is all a matter, we will not strue for a litle, mary yee must note that it must be somewhat rounder, and it was needfull to be so great, for to serue the turne that hee minded. And after the same manner he caused to be made a couer, so close and iust as was possible. And also in like manner, he caused a hole to be made and calle in the ground, large and deepe inough to bury his Cauldron. When hee had prepared all these thinges, hee made to come before him by vertue of this Stone, all the Spirites that were disperled in the world, little and great, beginning with the Emperours of the foure corners of the earth: then he made the Kings to come Dukes, Earles, Barons, Lordes, Knights, Esquiers, Captaines, heads of Bandes, petty Captaines, Souldiers on foot and on horsebacke, to great numbers. When they were all come,

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Salomon commanded them by the vertue aforesaid, that they should all goe into the said panne that was buried in the ground. The Spirits could not gainsay, but were faine to goe in: but you may wel thinke that it was with great græfe. So soone as they were all in, Salomon caused the couer to be set on, and glued fast with the glue of Sapience, and therin leauing the deuils, caused it also to be couered with earth, vntill the hole was filled vp: with whom his minde and purpose was, that the world should bee no moze infected, and that men might afterwarde liue in peace and tranquillitie, and that all vertue and godlines might raigne vppon the earth. And it came to passe presently after that, that men began to be merry and glad, content, liuely, gallant, frolicke, gentle, amiable and pleasant. O how all thinges went forward. The earth brought forth all manner of fruite without mans labour, the Wolves did not deuoure the Cattell, the Lions, Tygers and wilde Boares were as tame as other beastes: to be shor, all the earth seemed to be a paradise whilest these runnagate Deuilles were inclosed in this deepe Dungeon. But what happened after a long time? as kingdoms chaunce to change, the Towns and Cities decay, and newe are buylde. So there was a King, who had a greate desire to buylde a Cittie, and Fortune would that it came into his head, to raise it in the proper place whereas these Deuils were inclosed. This King set people on worke for to make this Cittie, the which he would haue mighty, strong, and inuincible, and therefore it required terrible and deepe foundations to make the walles, hereupon the Wponers digged so lowe, that one amongst the rest discovered the Cauldron, wherein these spirites were, who after that he had stricken vpon it, and that his companions did perceyue it, thought they should haue bene made rich for euer, and that there was hidden some inestimable riches: but it was not in their power to breake it open of a sodaine: for beside the great-
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nes it was out of measure thicke, and therfore it was necessary that the king should know thereof. Who when he had seene it, thought euen as the Pyoners did: for who would euer haue thought that deuils were therin, when it was thought there was none in the world: for in long time befoze there was no talke of them. This king did well remember that the kings his predecessors had infinite riches, and he could not but iudge, that they had buried and hidden therein some great treasure, and that it was appointed him of destiny to find it out, and to enioy that welth, that he might be the richest king in the world. To conclude, he set so many men on worke as there was about the Cauldron at the first; and whilst they were battering and beating vpon it to get it open, the deuils were at watch, listening and giuing eare what it should be, so that they could not tel what to think, whether they should be had out to hanging, or that their iudgement had bene made since they were put there.

Now these blasters and batterers had beaten vpon it so long, that they brake off a great peece of the couer, and made a way to goe in, but it was no sooner open, than the Deuils you may bee sure stroue to gette out by heapes, making such a noise and crie, that the King with all his people was so amazed with feare, that they fel downe as dead, and these spirites got them to their feste, and away they goe euery one to his olde corner, but that perhaps some of them were amazed to see the countries & kingdoms altered and chaunged since their imprisonment: by means whereof they were saue for a time to stray as vagabondes, not knowing of what countrey they were, because they heard not their parish bell. But all the way as they wēt, they did so many mitchiefs that it was horrible to declare: for in stead of one mischief that they did in times past to vex the worlde, they inuented a thousand, they killed, they ouerthrewe, they cast downe, spoiled and ouerwhelmed all chinges, all went to shyers,

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for the Devils were loose. In those dayes there were manie Philosophers, for the Southsayers and Augurers were called Philosophers by excellencie, because that Salomon had left them by writing the manner & forme to make the holy stone, the which they brought to an Art, and kept schooles of Philosophie, as we doe of Grammer, in such sort, that many attained to the knowledge therof, considering also, that these cursed spirites did not trouble their braine while they were inclosed. But so soone as they were at liberty, remembryng howe Salomon had misused them by vertue of this Stone, the first thing they did, was to goe to the Philosophers Forges, and to cast them downe: and also they founde the meanes to deface, scrape out, breake and falsifie, all the Bookes that they coulde finde out of the saide Science, so that they left them so obscure and harde, that men know not what they seeke: And they were minded altogether to abolish and roote it out, but that God would not suffer them: yet this permission they had to goe and come, for to hinder the best learned in their businesse, in such sorte that when any one taketh paines to attaine to the perfection therof, and haue in a manner brought it to passe, then cometh the Deuill, and hee breaketh a Boxe which is full of this pretious matter, and in lesse than halfe an houre makech the poore Philosopher loose all the paines that hee hath taken in ten or twelue yers, so that he is to begin again, not because Hogges haue rooted it vp and spoyled it, but the Devils, which are worse. And this is the cause why so few Southsayers attaine to their enterprises, not for that the Science is not so true as it was at the first, but because the wicked Spirites are enemies to this giste, and seeke vterly to ouerthrowe it, and because it may be one day, that one may haue the grace to do as wel as did King Salomon: if by good lucke he happen in our daies, I pray him by these presents, that hee forget not to coniure, adiure, excommunicate, roote out, destroy, exterminate

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nate confound and utterly abolish these wicked spirits, or
 enemies to nature and all good thinges, that thus hinder
 not onely the poore Souldoyers, but also all men & wo-
 men: for they put into their heades a thousand wrongs,
 and a thousand fantasies, yea and they themselues enter
 into these olde Witches, making them verie deuils. And
 heereof commeth these wordes that are spoken of a wic-
 ked woman, She hath a deuillish head.

Of the Cardinall of Luxenburge, and of the good
 wife that made her sonne a Priest, and how the
 said Cardinall named himselfe Philpot.

During the raigne of Lewes the French King, the
 twelfth of that name, there was a Cardinall of the
 house of Luxenburge, who was Bishop of Mans, and
 kepte commonly at his Manor of Mans, being a man of
 greate magnificence, and loued and honoured of his Di-
 ocessers, like a Prince more like than a Prelate. And
 with his honoz he vsed a certaine familiaritie, that made
 him the better beloued of the people, and also was full of
 his floutes in tyme and place, and hee loued to ieast, and
 would take it in good parte to be iested withall. Upon a
 day there came before him a good Wife of the Country,
 (as hee was bent to giue eare to all commers) the which
 Wife after shee had kneeled downe before him, and re-
 ceived his blessing (as they vsed very deuoutly in those
 daies) she beganne to say vnto him: My Lord, and it like
 your Grace, with all reuerence be it spoken, I haue a son
 that is twentie yeres olde and better and is Clarke good
 enough, for he hath gone a yere to Schoole in our parish,
 I would fayne haue made him a Priest, if it were your
 pleasure to accept him. In faith said the cardinal it shuld
 be wel done good wife, let him be made one: yea sir (said
 the simple wife) but there is a thing I feare may will let
 him: yet it was told me that you can recompence him, she

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would haue said dispence with him. The cardinal taking great pleasure in the womans simplicitie, saide to her, what is it good wife? Sir so it is that hee hath not. What is that he hath not, said he: ha my Lord, said she, he hath not, I dare not tell it: for you knowe well enough what men carry. The Cardinall that vnderstood her well, said to her, and what is that which men carrie: hath hee no long hose: no no quoth she, it is not that I would speak. Sir, he hath nothing. The Cardinall was long questioning with her, to see whether hee coulde haue made her speake it out, but it was not possible, for she sayde vnto him: ha my Lord, you vnderstande mee well enough, to what end do ye reason so long with me: not withstanding in the end she saide to him: you shal vnderstand my Lord, when he was a little boy, he fell off a ladder and so brake them, that hee was faine to bee gelded; and had it not beene for that mischaunce, I would haue married him, because he is the tallest of all my children. In faich said the Cardinall, hee shall not let to bee a Priest for all that, being once dispenced, for that ye must note by the way, and I would to God that all the Priestes in my diocesse were in his case, and had no more than hee. Ha my Lord said she, I thanke your grace, he shall bee bound to praye for you and all your good frēdes that are dead. But my Lord, there is yet another thinge that I would tell your Lordship, so that it doe not displease you. What is that good woman said he: it is tolde mee quoth she, that Bishops may chaunge mens names: I haue another boy that doth nothing but mocke him, because hee is named Phillip, and it like your grace, I thinke that if he had another name it should be better for him, for they crie after him Philpot, Philpot: and you know sir what a grieve it is vnto one when he is scorned and mocked: I would desire you and if it were your pleasure, to giue him another name. Now ye shall note, that the Cardinall himselte was named Phillip. Cruely good wife, quoth he, it is
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euill done of them to call your sonne Philpot, wee must see a remedie for it, but you shall vnderstand said hee, I would not take the name of Phillip from him, but I will haue him to keepe the name for my sake, because I am of that name. And therfore I wil giue him my name, and I will take his: so that hereafter I will be called Phillip. And whosoeuer miscalleth thy Sonne otherwise than Phillip, come and tell mee, and I will giue the leaue to take an action against them: how say you? are you not so content: thou wilt not be offended that thy son be called after my name? In good faith my Lord quoth shee, you do for vs more than euer we shall bee able to deserue, and therfore I pray God of his grace to sende you long life, and heauen for your meede. The good wife went her way verp wel pleased and content, to haue had so good an answer of the Bishop, and told all her neighbours what my Lord had done for her. After this the said Cardinall that had a delight to repeate such stoies, would name himselfe Philpot for pleasure, and said that his name was no more Phillip; so that oftentimes he was called Philpot, whereat he would laugh after the manner of Augustus Cesar, who loued to iest many times, and he contented to be iested withall, as appeareth by this common talke of him and of a yong man that came to Rome, who was in face so like the Emperoz, that there was no difference to discerne betwixt them, and was looked at and viewed of all the people of the Cittie. Whereof Augustus hauing knowledge, said vnto him vpon a time, tell me yong man, hath your mother bene at any time in this Cittie of Rome. The yong man that vnderstood well the Emperours meaning, answered: and if it lyke your Maiestie, my Mother came neuer yet to this Cittie as I haue heard her say, but my father hath bene here diuers & sundry times, so that by this answer hee gaue vnto Augustus that which Augustus thought to haue laide vpon him. For it was no more impossible that the yong mans

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Father might haue knowne Augustus Mother, than the Emperour to haue bene acquainted with the yong mans mother: neither did the same Emperour take it in anger when Virgil called him a Bakers sonne, because the first time that he knew him, he would distribute loafs of bread for giftes and presentes, but afterwardees hee gaue him many other rich and good gifts.

Of a yong man of Paris newly married, and howe that Beaufort founde a craftie meanes to take his pleasure of his wife, notwithstanding the diligent and careful watch and keeping of dame Parnet.

A Certaine man of Paris, after that he had frequented the Uniuerſitie to small profite, gaue ouer his studie, and went and dwelte in the Cittie, where hee remayned for a certayne time without a Wife, being so contented to lyue, wanting no kinde of pleasure that hee coulde wish for or desire, and also women (although there bee no such at Paris to be had) of which he hauing knowne the craftes and subtleties in many Countries, and hauing himſelfe vſed them to his owne vſe, he did not greatly force to marrie a Wife, fearing this cursed and common miſchiefe to be made a Cuckold, and had it not bene for the desire he had to ſee himſelfe a Father, and to haue an heire of his owne body, hee could haue bene contented to haue kept himſelfe a Bachelor ſtill. But he being a man ſubiect to the fleſh, thought it beſt notwithstanding to marrie and take a Wife, and that rather betime than too late, and partly becauſe he thought he knew how to vſe her as well as the moſt men, & alſo he did remember againe, that nothing cauſeth a man ſo ſoone to be made a Cuckold, as the imperfection and vnableſſe that the woman findeth in her huſband. Moreouer hee did keepe in memoire, and alſo in writing, the deſceytes, fraudes and

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and guiles, that women daily vse for to haue and enioy
their pleasure: he knew the goings and comminges that
these olde Wiues make from house to house, vnder the
colour to bring thred, linnen, wrought woorks, dainties,
little dogges, and such knacks, he knew how women doe
counterfait sicknesse, make their walkings to orchardes,
and gardenes, how they speake to their louers that come
in masks, and how they get themselves fauour, vnder
the shadowe of kindred and acquaintance: also hee had
read *Boccas* and *Celestinus*. And of all these thinges hee
thought to take heed and beware, thinking this in him-
selfe, I would doe the best that I can to keepe mee from
hoyes, and as for other chances let them happen as they
may. So then among the Damsels and Virgins of Pa-
ris where hee did remaine, hee did chuse one to his minde,
that was well nurtured, sober, wise, and handsome, wher-
in hee sayled not of his purpose, for hee married one, that
was faire, rich, and of a good kindred, whome hee brought
home to his owne inheritance. Now hee kepte in his
house a woman of good yeares, that had bene his Nurse,
and that had alwayes dwelled in his house, named Dame
Parnet, being one that was subtile and warie in all af-
fares: which woman hee did present vnto his Wife, at
her comming to the house, saying vnto her: louing wife,
I am greatly beholding to this Woman whome you see
here, shee was my Nurse, and hath done good seruice to
my Father and Mother, and to mee after them I giue her
therefore vnto you to keepe you company, shee hath bene
verie well brought vp, I doubt not but shee will please
you well. And then secretly hee charged Dame Parnet
to giue attendaunce vpon his Wife at all times, and for
nothing once to forsake her company vpon his displeasure
whither soeuer shee went, the which shee promised fayth-
fully to doe. But thus much I may say by the way that
there is an unhappy Proverbe, I cannot tell who did in-
uent it, but it is very common, (*casta quam nemo roga-*
uit.)

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uit.) I will not say that it is true, but leaue it as it is: yee
I dare say that there is no faire woman, but hath been o:
halve assaulted. Well, I am not faire will some say, no: I
neither will another say: I am content it be so, because I
loue no strife: but this bee sure, a woman that is wise and
wille, will take hede to tell that she hath bene sued vnto
by any especially to her husband: for if he be wise, he will
thinke of his Wife, that if she had giuen no occasion, she
should not haue bene required: but to come to my tale. It
came to passe amongst other company that did frequent
and haunt this married mans house, whom I meane not
to name, was a yong Advocate, who was called the L. of
Beaufort, being of the country of Berrie, who came ma-
ny times to the bar to plead the Lawe: to which Gentle-
man this married man bare great fauor and loue, & made
good cheare, because they had been familiar at the Uniuer-
sities, and companions together in many places. This
Beaufort had not his name in vaine, for he was faire and
of a good behauiour, and therefore the yong married gen-
tlewoman gaue him a louing looke, & he likewise to her,
in so much that in short time by their often regarde, they
gaue a token of their secrete loue and good wils. Now the
husband knowing fashions, shewed himselfe very willing
to please his Wife specially when thinges were new, not
greatly mistrusting his Wifes youth, neyther doubting
his friends honesty, contenting himself with the diligent
care & attendance of dame Parnet. Beaufort in like ma-
ner for his part could tell how to behaue himselfe, percei-
uing the great familiaritie, that his friend her Husband
shewed him, and the gentle and gracious entertainment
that the yong wife made him with an outward affection,
which he thought was moze manifest to him than to anie
other, as indeed it was true: & therefore he found easily an
occasion in talking with her, to declare the sorrow he con-
reined through her loue, and because she was brought vp
& nourished in a house of fame, shee could the better vse her
selfe,

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Selfe, and answer vnto all questions and demaunds. To whom Beaufort being pricked forward with a good will, said in this manner. Gentlewoman, it is easie enough to a Gentlewoman of a good minde, to know the good will of a seruant, for they alwaies bring in subiection and thraldome, the hearts of men whether they will or no: therefore it shall not need further to expresse & declare vnto you, the great affection & honoz that I bear to an infinite number of your vertues, which are inoued with such gentlenesse of the minde, that the man cannot otherwise iudge or thinke but that he was bozne happy and fortunate to haue his heart fixed in so good a place, for those things that are most pretious, are not desired but of gentle and noble minds, which therefore to me is a great occasion to praise fortune, that hath bene so fauorable, as to present and offer me so vertuous and wortheie a subiect, that thereby I might haue the meane to put in euidence the desire I haue to things pretious and of a great value. And although I bee one of the least of those whose seruice you merite and deserue yet neuertheles I am thus perswaded that the great perfections that are in you (whereat I doo wonder) wil giue occasion to increas in me those things that are required to true seruice: for as touching my hart it is so faithfullly affectioned towards you, that it is impossible any thing can be more, which I hope & trust so to giue you to vnderstand, that you shall neuer be displeased in that you haue giuen me occasion to remaine for euer your faithfull & trusty seruant. The yong Gentlewoman that was well taught & sober, hearing his pretence wold as gladly haue fulfilled his request as it was required, who with a feminine voice, being somewhat bolde according to her age (to the which Women commonly haue respect) being coupled with an honest & modest shameshames, answered him in this maner: Gentleman, although I shoulde haue a will and desire to loue, yet will I not so overshoot my selfe as to take another louer than he to whom

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whom I am coupled and ioyned in mariage & wedlocke,
who loueth me so well, and doth so gently entertaine me,
that kēpeth me from thinking on any other than on him.
Furthermore, if it should fortune vnto mē, to set my hart
in two places, I esteeme and iudge your vertue and good
hart to be such, that you would not wish me to do the thing
that shall redound to my dishonour. As touching the ver-
tues and graces that you attribute vnto mē, I will lette
them passe, knowing no such thing in my selfe, & therēfore
I restore them to the place from whence they came, which
is to you. But now to defend my selfe otherwise, would
you presume to do that iniurie and wrong to him, that
putteth so much confidence and trust in you? It seemeth to
me that such a noble mind as yours is, wold by no means
giue place to such a fact as this is. And then you see beside
the inconueniencies so greatly to lette such an enterprise,
that if you should obtaine your request, there is no oppor-
tunitie to fulfill the same: for I haue alwayes in my com-
panie a Kēper, so that if I woulde consent to doe euill,
she hath alwayes her eye vppon mē, that I cannot steale
from her by no meanes. Beaufort was very gladd when he
vnderstood this aunswere, and specially when he felt that
the Gentlewoman stated her selfe vpon reasons, whereof
the first were somewhat too hard, but afore the last she did
mollifie them her selfe: to the which Maister Beaufort
made aunswere in this order. To the thre points that you
doe alledge (Gentlewoman) I haue well weyed and con-
sidered: but you knowe that two of them doe depende and
consist of your good will, & the third lyeth in diligence and
good aduise: for as touching the first, seeing loue is a ver-
tue that searcheth out and seeketh the hearts and mindes
after a gentle nature, you must well thinke that one day
you shall loue first or last, the which thing before it be, it
were better you shoulde receyue the seruice of him who
loueth you as his proper life in due houre, than to stay a-
ny longer to yeld and obey to the Lord, that hath power to
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make you pay the interest of the time that you haue lette slippe, and to put you into the hands of some dissembling man, that would not take such regard of your honoꝝ as it deserueth. As touching the second, it is a case that long hath bene void, to them that knowe what loue is: for you shal vnderstand, for the affection that I beare vnto you, (so farre am I from doing iniurie to your husband) that rather I doe him honoꝝ, when I loue with a good hart that which hee loueth: and there is no greater shew that two harts are at accoꝝd, as when they both loue one thing. You know well, if hee and I were enemies, or if we had not acquaintance one with another, I should not haue opportunitye to see you, neither to speake to you so often as I doe. So then the good will that I beare towarde him, being the cause of the great loue that I beare towarde you, ought not to bee the cause that you should let me die for louing you. Now then as concerning the thirde, you knowe saye Lady, that to a willing and noble heart nothing is impossible, iudge then what it is that can escape from two hearts that are subiect to Loue, which of himselfe is such a Lord, that hee maketh his subiectes attaine to the thing which they doe most desire. Well to bee short, Beaufort did so wisely tel his tale, that with curtesie shee could not well refuse him, and theyr affaires remayned in such a case, that the young Gentlewoman was overcome with a voluntary minde: so that there remained no moꝝe but to finde opportunitye and meanes to bring their matters to passe. They inuented many waies and deuises to attaine their purpose, but when it came vnto the pinch Dame Parnet spoyled all: for she had two eyes that were better than all the eyes that Argus had, which kept Iunos Cow. And for to vse those sleights that Beaufort had vsed before time, was all in vaine: for the young womans Husband knewe them all. Neuerthelesse he studied so long, that in the ende hee founde oue deuise that would serue his turne: which was (that knowing well that to

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two willing mindes nothing might seeme impossible) he disclosed it to a friend of his, that was a young merchant of cloth, and yet not married, dwelling in a house which his father had left him long before, being at the ende of our Ladies bridge, whom he had so won to his will, that he refused not to giue his consent to any thing that Beaufort requested: and because the Gentlewomans husband was familiarly acquainted with this young Merchant, it was the easier to bring the matter to passe.

These thinges falling so fit to their purpose they gaue knowledge to the Gentlewoman of their determination, and deuise, whereunto she willingly consented, and promised that the nexte time shee went to the market, shee would passe by that place, at what time they might put their deuise in practise. And as the Gentlewoman was comming by the house where Maister Henrie did dwell, (for so was the Merchant named) beholde there was cast out (as the matter was determined before) a pail of water, that fell vpon the Gentlewoman, and it was cast in such manner, that all that sawe it, thought it had come by some inconuenience and misfortune. Alas quoth she, Dame Parnet helpe, what shall I doe? I am ashamed for euer. The best for her was to step into M. Henries house, being her Husbandes friend: therefore she said vnto Dame Parnet, for Gods sake runne home quickly and fetch me my gowne furred with white Lambe and bring it hither, I will carry for you at Maister Henries. The old woman went her way, and the young Gentlewoman went vp into a Chamber, where she found a good fire, that her Louer Beaufort had provided for her, who deferred not the time, but tooke the occasion offered in the pleasure of his long looked for delight, whose matters were dispatched before the olde woman could bring her Gowne, French hood, Partlet, and all other things that did belong to her. The married man being at home, and understanding that Dame Parnet was aboue in the chamber, who was getting

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ting together her trinkets, without saying any thing to him, for feare hee should be angry, came and founde her aboue, asking her what shee made there, and where shee had left his wife, Dame Parnet declared to him what had happened, and that shee was come home for her clothes. Yet with a vengeaunce saide he (suspecting some deceit) heere is a craftie deuise in deed that is not yet in my booke: I thinke I knew all sauing this, I am now well serued, one vnhappy houre is enough to make a man a Cuckold: gette you hence away, runne with that you haue, I will sende the rest by the boy. Dame Parnet trotted as fast as euer shee could, but all too late. for M. Beaufort had dispatched and done: and when Dame Parnet came shee perceyued nothing; for although the Gentlewoman had a good colour, shee thought it was through the heate of the fire: and so it was, but it was with such a fire as no water is able to quench.

Of Blondeaw the merie Cobler, that was neuer sadde or heauy in his life time but twise, and how hee prouided remedie for it, and of his Epitaph.

There was sometimes dwelling in Paris a Cobler, named Blondeaw, that had a little shoppe in a corner, where hee mended shoes, getting his liuing thereby merrily, and aboue all hee loued Wine, and coulde tell them that went vnto it where the best was, for hee would be sure to spie out the best, and take his part. All the day long he would sing as he sate at his worke, and make the neighbours merry; he was neuer sene all the dayes of his life heauy and sad, but twise. The one time was after that hee had founde an olde naule in an yron pot in which was store of old money, some of silver, & some of brasse, wherof hee knew not the value. Then he began to be heauy and sad, and would sing no more, his minde ran all on his pot.

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of trash that he had found: he thought to himselfe that the money was not currant. I cannot saide he, get neither bread nor wine for it, and if I shew it to the Goldsmiths, they will bewray me, or haue their part of my finding, & yet they will not giue me half of that it is worth. Then an other time hee was afrayde that hee had not hidden his pottle well, and that some one or other came to steale it away: there was almost no houre but hee would goe from his shoppe to remoue his pot, he was in the greatest trouble and paine that could be. But at the last hee bethought himselfe, saying: how the Deuill commeth it that I am so troubled with my pot, euery one perceiueth by me, that I haue some thing in my heade, I would the deuill had it, so I had neuer seene it: which saide, on a sodaine hee tooke the pottle with the money and cast it into the Riuer, and there drowned all his care. This being done, he was the merriest man aliue, and began in his accustomed manner to sing as ioyfully as euer hee did, neyther was his minde anie more greued or molested. An other time hee was offended with a Gentleman that dwelled right ouer against his Shoppe, who had an Ape, that did a thousand shrewd turnes to Blondeaw. For he being in a window, watched the Cobler when hee cut out peeces of leather for his shoes, and behelde how hee did, and so soone as poore Blondeaw was gone to Dinner, or to any other place about his busines, the same Ape would come downe to go into the Coblers shoppe, and take his cutting knife, and cut out the leather, as he had sene Blondeaw do: this was his custome and vse at all times that Blondeaw was gone out: so that the poore man was faine to eat and drinke a great while in his shop, and durst not goe abroad vnlesse hee had locked vp his leather: and if he had forgotten at any time to shut it vp, then the Ape would not forget to cut out peeces. Which thing did trouble him very much, and also hee durst doe no harme to the Ape for feare of his master. When he was so wearie of this displeasure, that he
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could forbear no longer, he thought he would bee reuenged, and perceiuing it was the Apes propertie to counterfeit him in all things: (for if hee had whet his knife, so would the Ape doe: if hee had thrust with his naule, this Ape would doe so after him, & if that he had pulled out his threds at length, the Ape would pull out, as hee had seene him doe. Upon a time he did whet his cutting knife, and made it as sharpe as a razor, and at that time when he espied the Ape to looke earnestly vpon him, hee began to put his cutting knife against his throte, and to goe with it to and fro, as though he would haue cut his own throat, and when hee had done this twice or thrise, that the Ape might learne it, he laid downe his knife, and shut his shop doore, and went home to dinner. This Ape by and by cometh downe, and entreth his shoppe, thinking to trie this new game and pastime, that he had neuer seene before: & he taketh vp the paring knife, and straightwaies put it to his throat, going with it to and fro, as he had seene Blondeaw the Cobler do: but he put it too neare his throat, and taking no regard cut his owne throte, whereof hee dyed within an houre after. And thus Blondeaw was reuenged of the Ape, without any daunger of his maister: and then he framed himselfe to his olde custome againe, in singing and making good cheare, and so hee continued euen vnto the end of his life. And in remembrance of his merrie life amongst them, they made an Epitaph, and set the same ouer his graue, for all passers by to peruse at theyr pleasure.

Here vnderneath this ground doth lie,
a Cobler, Blondeaw was his name:

Who in his life liued merrily,
to his great praise and endlesse fame.

VVhose death his neighbours did lament,
they did so much in him delight:

VVhom they did loue till life was spent,
and death did come to claime his right.

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Of three Brethren that thought they should
haue bene hanged for their Latine.

There was vppon a time thré Brethren, come of a
good house, that had bæn kept at Paris a long time:
but their time being spent in play and idlenesse, it came so
that their Father sent for them home, for the which they
were verie sorrie, because they could not speake one word
of Latine: therefore they did agré together to learne ech
one a worde for theyr prouision. So that the eldest did
learne to say, Nos tres Clerici. The second took his theam
of monie, and he learned, Pro bursa & pecunia. The third
passing by a Church, heard the Priest say, Dignum & ius-
tum est, and that kept he for his store. And hereupon they
departed from Paris, beeing prouided to go to their fa-
ther, and they concluded and agréed together, that whoso-
euer they mette, or in what place soeuer they came, they
would speake no other thing but the Latin they had lear-
ned, because they woulde bee estæmed to be the greatest
Clarks in the country. Now as they were going through
a wood, it was found that thæues had cut a mans throate
about that time: wherefore the Prouost Martiall com-
ming thither with his men, and finding these thré Bre-
thren harde by where the fact was committed, deman-
ding of them who had killed the man. By and by the el-
dest (to whom it belonged first to speake) answered, Nos
tres Clerici. Yea saide the Prouost, for what intent haue
you done it? The second brother (whose turne was next)
said, Pro bursa & pecunia. Well said the Prouost Marti-
all, you must therefore be hanged. The third brother an-
swered, Dignum & iustum est: so that the thré Clearkes
had like to haue bæn hanged by their owne confession, if
it had not bæn that when they perceiued it was in good
earnest, they beganto speake their Mothers Latine, and
also to declare what they were. The Prouost that saw
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they were pong and simple witted, knew that it was not they, and so let them goe, following with hue and cry the murtherers, not for getting the learned fellows he met withall.

Of a yong Scholler that made the Latin preuaile to some effect which the Curate of their Parish had taught him.

A Certaine rich Husbandman of the Countrey, kept his sonne certaine yeares at Paris, who by the counsell of the Parish Priest sent for him home. When he was come, the olde man greatly reioiced to see his sonne, and out of hand sent for the Priest to dinner, who came, and taking the yongman by the hand, bid him welcome home, I am glad said he to see you well, let vs goe to dinner, and then I will talke with you. After dinner was done, the Father saide to the Priest: Sir, see here my Sonne, that I haue sent for from Paris, as you gaue mee counsell, it shall bee thre yeare come this Candlemas since hee went thither, I would gladly knowe whether hee haue profited any thing there or no, for I feare mee hee loseth his time, and yet I would faine make him a Priest: I praye you M. Vicar examine him, to see how hee hath profited. Nea marry Gossip saide the Vicar, I will for your sake take a little paines with him. And at that tyme in the presence of the good man he called for his sonne: come hither saide the Priest. I knowe your Tutors at Paris are great Latinistes, let mee heare how they haue taught you, seeing your father doth meane to make you a Priest, I am very glad thereof: and therefore first of all tell mee what is Latine for a Priest: The yong man answered him, Sacerdos. Well said the Priest, that is not amisse for it is written, Ecce Sacerdos magnus: but Pristulus is a great deale more eloquenter, and more proper, for you knowe verie well that a Priest weareth a stole about his necke. Now

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then tell me, what is Latine for a Cat: for the Priest spied the Cat by the fire. The lad answered, Catus, Felis, Murilegus. The Priest (because he would make the Goodman blæue that hee knew moze than all the Doctors in Paris) saide to the young man: I thinke your Tutozs at Paris haue so taught you, but yet there is a better worde, and that is Mitis: for you knowe there is nothing moze familiar than a Catte, and also her tayle (that is so smooth and soft when ye handle it) is called Suauis. Now then, what call ye in Latine Fire: the boy answered Ignis. No saide the Priest, it is Gaudium: for yee knowe it comforteth and reioiceth vs: doe you not see that wee are heere by the fire at our ease? Well, what call ye Water in Latine: the Lad answered Aqua: it is a great deale better, saide the Priest, to call it Abundantia: for you know, that there is nothing so plentifull as water. Now what is a Bed in Latine: the boy said Lectus: the Curat said, ye speake none but common Latine, there is no Child but can tell this: know yee no other wordes? The Boy saide againe Cubile: yet that is not it. At the last when hee had no moze Latine wordes for a bed: John (saide the Priest) I will tell thee, it is called Requies, because that thereon we sleepe & take our rest. Whilist the Priest was questioning in this order with his Nouice, the olde man was not well pleased, but could haue found in his hart to haue beaten his sonne, for hee had thought he had lost his time, and spent his money in vaine. But the Priest seeing him angrie, saide vnto him: Gossip, I pray you content your selfe, your sonne hath profited well enough, I knowe that hee hath beene thus taught, and his answeres are good. But there is Latine and Latine againe: for I knowe such wordes, that they neuer heard any such at Paris, not the best Doctors of them all: therefore send him to me, and I will teach him things that he doth not yet knowe, and you shall see, that before thre moneths are past, I will instruct him otherwise than he is yet.

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The yong man all this while durst not reply, because he was fearful & shamefast; but his thought was fræ nevertheless. Within certaine daies after, the Priest did kil a fat Hog, and sent for this husbandman to diner to make merry with Hogs puddings, and willed him to bring his son with him, which came, dined together, and made good chere. The yong man that kept well in remembrance the Latine that the Curate had taught him, and that studied and practised the way and meane to exercise the same, did rise from the table ere they had done, and after he had done his duetie, he goeth to the fire side, and espying the Catteooke her, and tyed a wylpe of drie straw at her tayle, and set fire thereto with a match and so let her go: and the feeling the fire flame at her taile, began to runne about, and at last ran vnder the Priestes bed where he lay, the which was set on fire with the Cats taile, and began to flame. And when the yong man sawe that it was high time to make his Latine to worke some effect, he came in all the hast running to the Vicar, and saide vnto him: *Pristole, Mitis habet gaudium in suavi, quod si abundantia non est, tu amittis tuam requiem.* It was no boote to bid the Priest run, perceiuing the fire to waxe great. And by this meanes the yong man did shew how hee had profited in the Latine that maister Vicar had taught him: for to teach him not to defame him befoze his Father.

Of M. Peter Faifew that had bootes which cost him nothing, and of the scornors of a towne called Arrow in Aniou.

NOT long time since, there kept in the Towne of Angers a iolly shifting Gentleman, named Maister Peter Faifew, a man full of inuention, vsing many times unlawfull shiftes, as to take other mens goodes for his owne: Maister Peter could do such things well enought. And this Proverbe seemed to him verie good; All thinges are

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are common, there wants but the way to get them. The truth is, that he would make such cleanly shifts & conueiances, that men could not greatly blame him, but laugh and iest at his doings, notwithstanding they took as great hæde of him as they could. It were too long to tell the Shiftes that hee hath made in his life time, but by this one iudge of the rest. Upon a time he found himselfe so hard beset in going out of the Towne of Angiers, that hee had no leysure to take his bootes: no, hæ had no leysure to saddle his Horse, hæ was followed so neare. But hee made such a shifte, that when hee was two or thre furlongs out of the Towne, hæ found the meanes to get a Mare of a poore man that went homeward to the towne, saying vnto him, that hæ went that same way, and was in greate haste, but hæ would leaue the Mare with his Wife. And because it was fowle weather, he went into a Barne, and in great hast made him a paire of bootes of Hay, and got vpon his Mare: and at the last hæ came to Arrow, all wet and in ill plight, which caused his countenance to be verie sadde. And yet to mende the matter in rising through the Towne, whereas hee was sufficiently knowne, the Scozners (for so they were called, because of their scoffing and mocking) began to rate him, saying: M. Peter, it were good talking with you now in this case: another said, M. Peter take vp your sword: another, hee is mounted on his mare like Saine George on his Horsebacke: but amongst the rest, the Shoemakers mocked him with his bootes. Surely saide they, this is a good worlde for Shoemakers, for Horses will eate vp their maisters beotes. Maister Peter was so moued, that a little thing would haue made him lighte off his Mare: but so much the moze willinger were they to floute him, because hæ was one that mocked others: yet hee tooke it patiently, and saued himselfe so soone as he could in his Time. When he was a little come to himselfe by the fire, hee began to studie how hee might bee reuenged of these Scoz-

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Scorners, that had so giuen him his welcome in: at last he remembred and bethought him of a meane and way to bee reuenged of the Shoemakers, according as the time and necessitie required. His deuise was (wanting boots) to finde the meanes to bee booted of free cost of the Shoemakers: and sending a Boy of the Inne for a Shomaker there came one, which by chaunce was of them that flouted him at his coming in; friend said he, canst thou make me a paire of good bootes against to morrow in the morning: Yea sir saide the Shoemaker: but I woulde haue them an hower before day quoth hee. Sir, you shall haue them said he, at that hower, or as early as you will. Then I pray thee dispatch them, and I will pay thee thy owne price: the Shoemaker tooke measure of his leg & went his way. He was no sooner gone, but M. Peter called an other boy, and willed him to fetch him another Shomaker, saying, that the first man and he could not agree: the Shomaker came, to whom he saide as much as he did to the first, that he should make him a paire of boots against the next morrowe an hower before day, and hee woulde not care what he paid for them, so that he made them well and of good neates leather. The two Shomakers laboured all night about those boots, the one not knowing of the other. The next day in the morning at the hower expressed, M. Peter sent for the first Shomaker, that brought his boots. So he caused him to pul on the right foot boot, which was made very well, but when hee came to pull on the left legge boote, hee made as though his leg was soze, saying to the Shomaker: friend, thou dost hurt me, I haue a swelling fallen into this legge, and I had forgot to tell thee of it, the boote is too strait, but there may be a remedie: I pray thee go and set it on the last, I had rather tary an houre longer. When the Shomaker was gone, M. Peter puld off the boot & then sent for the other Shomaker, and in the meane time caused his Mare to bee saddled, and reckened & paid for all his charges, and by & by came the

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second Shoemaker with his bootes. Maister Peter caused him to pull on the left boote, which was maruellously well made, but as for the right leg boote, he made such excuses as he did at the first and sente him with it againe to haue it made wider. And when hee was gone, hee tooke the right legge boote that he had of the first Shoemaker, and puld it on, and got vppon his mare, and rode away as fast as hee could. And he had well nre ridden thre mile, when the two Shoemakers came and mette together at the Inne, with each of them a boote in their hande, that asked one another for whom his boote was: it is (said the one) for M. Peter Faifew that willed mee to make it wider, because it hurt his legge. How so said the other: I haue made this boote wider for him, and thou deceiuest thy self, it is not for him that thou hast wrought. No is saide hee, haue not I spoke with him: do not I know him: and whilest they were thus debating the matter, the Host of the house came, and asked them for whom they tarried. For Maister Peter Faifew saide the one, and the other saide as much. If you stay to speake with him, you must tarry vntill hee come this way againe, saide the Host, for by this time he is foure or fve mile on his way, and rideth still on. God knowes the two Shoemakers combes were cut: what shall wee then doo with our boots, said the one to the other: they determined to play a Pymchaunce who shoulde enioy them, because they were both of one fashion. And M. Peter sped euen as he did wish, who was in better order than he was the day before.

Of the Scorners of Arrow in Aniou, how they were beguiled of one Pyquet by the meanes of a Lampron.

WE haue heere before spoken of the Scorners of Arrowe, of whome it is saide that neuer man passed through that Towne which was not mocked.

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I am not certaine if they vse it still or no, but yet I haue heard say, that vpon a time a great Lorde tooke vpon him to passe through the Towne and not to be scorned. And to bring this matter to passe, hee determined to goe vnto the towne very late in the euening, and to depart in the morning so early, that no body should be stirring to mock him. And indeed he so measured his iourney, that he came in very late: therfore all the people being gone to bed, he found not anie body in all the streetes that did euill say by him. And being come to his Inne, he made semblance to be verie euill at ease, and therefore betooke him to his Chamber, and was serued onely by his seruantes so well, that the night passed without any daunger: but he commaunded ouer night the Maister of the house, that all his traine might bee ready in the morning three houres before Sun rising, the which was done, and he himself did first rise, for he had no desire to sleepe, he had so great care to passe without a mocke. Hee tooke horse so soone as day began to appeare, no body being by nor stirring in the towne, and rode till he came to the townes end, thinking then he had been out of all daunger, therefore hee began to reioice and bee glad: but harken what happened. There was an old weatherbeaten Witch, that stood by against the end of a wall, which gaue him his passport, saying to him in her owne language; Rose you so soone for feare of flies. Neuer was man so ashamed as he, to be so vnluckily flowted, and especially of such an old hag. And if he had beene a King, some say he was, I thinke he would haue made gunpowder of the olde Trot. But the most part thinke he was no King, although they of the Towne of Arrow make their vaunt that he was. Well, whosoever it was, he had his part as well as others. But as the Proverbe saith, Qui mockat mockabitur: Euen so these of Arrow had sometimes the like as they proffered, which appeared by M. Peter Faifew. And there was giuen them another pretie mocke by one named Pyquet, which had bought a Lampron at

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Durtall, and put it into a Linnen Wallet, that he carried behind him, which Lampzon he tyed very fast by one of the holes in her head with a poynt, and made her fast within the Wallet, so that she should not get out by any meanes: and hauing a little hole in the end of this Wallet, he put out her tayle that she might be seene.

When he came neare to the town of Arrow, this Lampzon that was very quicke, wythed alwayes her tayle more and more, so that in passing through the Towne, the Scorers spyed her, and how in wything of her selfe she appeared by little and little more and more out of the Wallet, and they were ready at hand watching when she would fall out of the Wallet. But Pyquet he rode easily through the Towne, as one that had no great hast on his way, because he would gather together more company, that came out of their houses and folowed him to catch his Lampzon when it fell, of the which number there was foure or fve that watched as decently and duly for it, as a Catte doth for the Mouse, thinking assuredly they shoulde haue it to Dinner. All this while Pyquet made as though he had not seene them, but that at some times hee would looke first on the one side, and next on the other, as if his Horse had not beene well gyded: which hee did for no other cause but to see his lackies that folowed him. When he was out of the Towne, he began to ride faster, and these Scorers after, thinking that it would not continue long before it fell, for the Lampzon appeared almost all out of the Wallet. They runne in this sort halfe a mile after this Lampzon, but there was two of them wearie with trotting, that gaue ouer, and the other two helde out sides still, being very glad that all the rest was gone, saying one vnto another; hold thy peace, for we shall haue the better part. When Pyquet perceyued there was but two of his lackies following him, hee began to ride faster and faster, and the Scorers folowed after more than a long myle from the Towne, thinking at length to haue the
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Lampzon for their labour : but Pyquet rode on still a good pace, and the Lampzon would not fall, which prouoked them to great anger, whereat Pyquet had good game and sport, and began to laugh out so lowd, that at the last they perceyued and sawe well enough that they were mocked. Neuerthelesse one of them to make the matter good, sayd a farre off vnto Pyquet : how Sirha, you on Horszbacke, take vp your Lampzon that is ready to fall. Pyquet stayd his horse, and turned about saying vnto him : Come you and fetch it if it fall, for you are worthy to haue it, or else runne a little further, and it will fall by and by. But they went their wayes with their combes cut, and bid the deuill and a vengeance take the Lampzon. But when they were come backe againe into the Towne, God knoweth how they were flowted and mocked, for they knew well the craft, asking them what sawce they would haue vnto their Lampzon. And thus the mockings and scozninges doth oftentimes retorne vypon the mockers and scozners themselves.

Of a Prouost named Cocklyer, that had a paine in his eyes, whome the Physitions made to beleue that he did see.

There was not long ago in the Countrey of Mayne, a Lieutenaut of the Prouost Martiall, who was named Cocklyer, a man that could giue a sentence, and that knew very well the pollicies of the Lieutenant Maylard, who vppon a time hauing vnder his hands a man that had committed and done many Felonies, notwithstanding he did alleadge for his life, that he was a Graduate, but hee suffered him to coole in prison, yet after wards he sent for him, and began to vse him verie gently, saying : Truly it were great reason that you should be sent to your Bishop, calling him by his name. I will not depriue you of your Priuiledge, but put you in remembraunce when you doe

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not thinke thereon: yet I counsell you, that hereafter you utterly forsake all such places of repproach and dishonour, beeing a man sufficient to serue the King : and by suche meanes thou shalt bee knowne , and so come to take some charge, and to be esteemed, and not to lie lurking in towne and keeping the high wayes, to put your selfe in daunger of life to your continuall shame and infamie . By and by the man (that felt himselfe praised) said : Sir I am not to knowe the seruice of a King, for I was before the Towne of Pavia when it was taken, vnder the charge of Captaine Lorge , and since I was with my Lord Lawtricke at Millayne, and in the kingdome of Naples. But for all that, the Prouost read his sentence, and made him stretch a rope , although hee was a graduate , and by that meanes taught him for to serue the King. Thus Cocklyer coulde doe these thinges, and such like, and could see cleare with the eyes of his wit, but with the eyes of his head hee could not see the length of thre fingers : and hee needed not to haue beene asked, whether hee had rather haue his nose as long as his sight, or his sight as long as his nose, for there was not much betweene them both. It chaunced vppon a time, the Bishop of Mans going on visitation through his Diocesse, would see how hee did in going by , because hee knew him to be a good Iustice, whom he found in his bed, being sicke of a reume that was fallen into his poore eyes. Wel Haister Prouost saide the Bishop, how doe you? By Lord said hee, I haue kept my bed this moneth and more. Your eyes are neuer well saide the Bishop , but how doe you feelee them now? By Lord saide Cocklier, I hope in God they shall doe well : for the Physition hath tolde mee that I can see. Thinke you that hee was not a wise man, to know of the Physition whether he did see or no. But he would not trust a Prisoner in his saying, as hee put confidence in the Physition for his owne.

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¶ Of the feates and memorial actes of a Foxe, that belonged to the Bailiffe of Maine la Inhes, & how he was taken and put to death.

In the Towne of Maine la Inhes, in the low Countrey of Maine, which is scituate in the borders of the barren Countrey, there was sometimes a Bailife, that was a good companion, according to the order of the Countrey, who delighted in many thinges, and had in his house many tame beasts, among which he had a Foxe, that hee brought vp & kept of a yong one, whose taile was cut off, and therefore was called the curtaile Foxe. This Foxe was craftie of nature, but yet hee degenerated from his kinde, in beeing conuersant with men, and had so good a witte for a Foxe, that if he could haue spoken, he would haue shewed to many men that they were but beasts. He knew when the Bailiffe of the house did make a feast, & seeing the folkes in the house busy, especially the cooke, he would go to the Poulters, and bring home Connies, Capons, Pidgeons, Chickens, and wild Fowle, according to the season, and would so cunningly steale them, that he was neuer taken doing the deed, and thus he furnished his maisters kitchin wondrous well. Neuerthelesse he went to and fro so often, that he began to bee suspected of the Poulters and others, for he alwaies found new craftes, stealing still more and more: at the last they conspired to kill him, which they durst not doe openly, for feare of his master, that was Lord of the town: but each one determined to trappe him in the night. Now this Foxe when hee went about to seeke his pray, would come in at the Seller windowe, or by a lowe light, or else watch whilest they had come to the doore without a Candle, and then did hee steale in lyke a Ratte. And as hee had inuentions and wayes to come in, so had he in like manner pollicies to gette out with his pray. Many times the Poulterers determined his death, with a Crossebow bent

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watching for him : but the Fore would prevent them for all their pollicie, and did neuer come there so long as they watched. But a man could not haue his eyes any sooner closed, but the Fore would be presently provided. If there were any snares or gins layd for him, he knew as wel how to escape the daunger, as if he himselte had layde them, so that they could neuer be so circumspect to take him therein, although he neuer came away empty : yet being many times prevented of his purpose, he was greatly displeased because he could not do such seruice vnto the Cooke, as he was woont to do. And therefore being of good yeares, he began to take heed, and also he thought that they made no such account of him as they did afore time, because he did them small seruice in his age : and chiefly for this he began to be mischeeuous crafty, and to eat and kill vp his Maisters Fowle. For when euery body was in bed, he would step to the pearch, and now take a Capon, another time a Hen, and they did not mistrust him, thinking that it had beene the Weesell or the Polcat. But in the end (as all mischiefs come to light) he went and came so often, that a little Wench lying in the stable for Gods sake, perceyued him, and bewrayed all : and from thence forth the great blame was layd on the Fore, for it was reported vnto Maister Bailiffe, that Curtaile his Fore did eat vp and deuoure his Fowles. This Fore would be in euery corner to listen and heare what was spoken against him, and he vsed commonly to be vnder the Table, when his maister was at dinner and supper. But after his Maister heard of his fashions, he so hated him, that vpon a time being at dinner, and the Fore being behind the folkes, Maister Bailiffe began to say; What say you to my Fore that eateth vp all my Hens and Capons? I will be reuenged of him within these three daies. The Fore vnderstanding this, knew it was no more good tarrying in the Towne, therefore he tarryed not vntill the three dayes were past, but banished himselte, and fled into the fields amongst the wild

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wylde Fores : you may be sure his farewell was not without making spoyle of somewhat : but being now amongst his kind, he had some thing adoo to acquaint himselfe with them, for during the time that he remained in the Town, he had learned to speake good yelpish of the Dogges, and their manner also, and went with them in hunting, and vnder the colour of friendshippe, would deceiue the wylde Fores, and put them into the hands of the Dogges : this the Fores remembryng, refused both the receiuing of him into their company, and to put their confidence in him any more. But he vled Rhetorike, and made partly his excuse, and partly asked forgiuenes. And then he made them beleue, that he knew the wayes and means to make them liue at ease like Kings, because he knew all the Poultry in the Countrey, and the houres and tymes fit to seeke their pray : and thus in the end they beleued him through his faire words, and made him theyr Captaine. Therewith all they found themselves content for a tyme : for theyr Captaine Curtall brought them vnto such places, as they had enough. But the mischief was, that they would vse themselves too much to the ciuill life not fit for them. For the people of the Countrey seeing them thus in bands and companies, set Dogges after them, and made alwayes some of them to come shott home. But in the meane time Captaine Curtall that crafty Fore, saued himselfe at all times : for he kept the backe warde, to the end, that when the Dogges were busie, and occupied with the first Band, he might haue leysure to saue himselfe, and escape from the view of them. And besides he would neuer go into the boale, but amongst the company of the other Fores, and when the Hounds were ready to thrust in, he would so bite and fight with his Fellowes, that hee would constrainne them to go forth, to the end that whilst the dogges were occupied in running after them, hee might saue himselfe. But the poore Curtayle Fore coulde not so well shift for himselfe, but in the ende hee was caught : For as much as

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the Clownes of the Countrey did know well enough that he was the cause of all mischiefe and shrewd turnes that were done thereabouts, so that they sware his death, and dispatched each of them a messenger vnto all the Gentlemen of the Countrey, requesting theyr helpe, and desiring them for the profit of the countrey, to lend them their Dogs, to dispatch the countrey of that mischeuous Fore. To the which the Gentlemen did willingly agree, and gaue a good answer to the messengers, and also the most part of them had of a long time sought their pastime, and could not find any thing. In the ende they brought out so many Dogges, that there were enough both for the Curtall Fore and all his fellowes, so that he might well byte and drine forth the rest, but it would not preuaile: for at the last, when there were no more left, his turne must of necessitie follow next: he was taken quicke, and haled out of a corner of his hole with digging him out, for the Dogs could not come at him, nor make him to come forth of his hole. Well, at the last poore Curtall was taken, and lead aliue into the Towne of Haine, whereas his iudgement was giuen, and was sacrificed in the open market place, for all the the thefts, robberies, pilferies, crafts, fraudes, deceites, iniuries, conspiracies, wrongs, treasons, murders, and other grieuous faults and iniuries by him committed and done, and was executed before a great multitude standing by to behold the Execution. The people came flocking thither vppon heapes: for he was knowne neare thirty myles compasse, to be the most vngacious Fore that euer the earth bare. Some say for all that, many honest Folks lamented his death, because he had done so many proper Feats, and therefore they saide it was pittie he should be put vnto death, being a Fore of so good vnderstanding: but in the end they could not haue the mastery, although they had laid their hands on their weapons to haue saued his life, for he was hanged and strangled for a notable Theefe at the Castle of Haine. And thus may
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you see, that there is no mischiefe nor wickednesse, but is punished at the last.

Of Mistresse Furryer, that lodged a Gentleman at large.

NOt long time since, there was a Gentlewoman of a good desire that was named Mistresse Furryer, who sometimes followed the Court, which shee did when her husband was in some quarter. But for the most part shee kept at Paris, and there shee founde customers for her turne: for Paris is a paradise for women, a hell for mens boyes, & a purgatory for those that follow suites of law. Upon a day when she was in the saide Cittie, before the doore of her lodging, there passed by a Gentleman with a friend of his, to whom he saide aloud as he came by Mistresse Furryer, because he would be heard: by God if I had such a beast to ride on this night, I thinke I shoulde by to morrow morning bee well forward on my iourney. Mistresse Furryer hearing the Gentleman say so, whom he found to her mind (for he was lustie) called a halfepeeny boy that was by her: Go thy way said she, and follow yonder same Gentleman that thou seest, and lose him not untill thou seest whers he goeth in, and then doe so much that thou maiest speake with him, and say vnto him, that the Gentlewoman that hee saue at such a lodging euen now as he came by, hath her commended to him, and if he please to take the paines to come to her this euening, shee will prepare him a banquet betwene eight and nine of the clocke. The Gentleman did accept the message, and sent backe word that he would come at the houre appointed. We must note that their two lodgings was not far the one from the other. The Gentleman came at his time, & found Mistresse Furryer carrying for him, shee bid him welcome, and made him a banquet, they talked together, and the mean while the bed was made, in which the gen-

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A Gentleman laid him downe according to the agrément made betwene them, and mistris Furrer came to bed to him: the Gentleman seeing his horse ready, failed not to do his diligence for the better attaining of his iourney, but notwithstanding his great courage, hee was tyred in shorte time, before his hackney was any thing hotte, in so much that he was faine to leaue his steed in the stable and go his way. The next day or certaine daies after, Mistris Furrer (that had alwaies some errandes in the Cittie) met the Gentleman whom she saluted saying: God morrowe sir with deure and ace. The gentleman being abashed said vnto her: Mistris Furrer, if the Tables had bene good, I had made two trayes: neuerthelesse you lodged me yesternight at large. It is true sir, saide shee, but I did not know that you had so small a traine.

¶ Of a Gentleman that had ridden poast, and of a Cocke that could not tread the Hens.

There was sometime a certaine Gentleman, which had bene absent from his house a long season, at the last finding opportunitie, he came home to see his Wife, who was young, faire and pleasant: he tooke poast a two dayes iourney from his place, where hee arrived verie late, when his Wife was in bed. Hee layde him downe by her, who incontinently awaked, being verie glad of company, hoping verily to haue had some good turne that night. But her ioy was soone turned: for her husband felt himselfe so wearie with riding Poast, that for all the ioye and pleasure shee made him, hee continued still drowzie without proffering her any pleasure, whereof he did excuse him, saying: Lady, the great loue that I had toward you, hath caused him to hasten to see you, and I haue ridden Poast all the way long: therefore considering I am weary and soze beaten with riding, I pray you excuse me for this time. The Gentlewoman found not this to her mind:

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mind: for some that haue experience say, there is nothing grieueth a woman more, than to bee deprived of such pastime. Neuertheless the Lady tooke patience perforce, and had no other thing for that night, but rising vp earlie in the morning from her Lord, let him take his rest. With- in an hower or two after he arosc, and in making of him ready came and looked out at a windowe which opened towards a backeyard, and my Lady his wife was by him, he espied a Cocke that would haue troden a Hen, & made his friskes about her many times, but at the last did nothing. My Lord that beheld his doings, was angry, and said: see this scurvy Cocke, he hath bene this houre about yonder Hen, and can doe nothing, he is naught, and therefore let him be taken away, and another put in his steade. The Lady answered him: Wa my Lord, I pray you pardon him, it may be that he hath ridden Post all the night long. With that my Lord helde his peace, and spake no more, hauing his combe cut with her answer.

¶ Of the Vicar of Brow, and of the good pranks that he plaid in his life time.

The Vicar of Brow, who in many places hath bene called the Vicar of Wyon, hath done so many memoriall Actes in his life time, that whosoever woulde put them in Print, shoulde make a Legend more great than Launcelot du Lake or Sir Tristram. And such fame had he, that when another Priest had done any notable thing, it is attributed to the Vicar of Brow. The Lymosines would haue vsurped this honoꝝ to their Vicar, but it fell to the Vicar of Brow by al mens consent, of whom I wil here recite certaine feates, leauing the rest for others to describe. This Vicar did all things by a particular iudgment of his owne, and to his mind he found al things not good that had bin set forth by his predecessors, as the An- themes, the Answers, the Kirieli-son, the Sanctus, the Ag-
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nus Dei, and suchlike, but he would say & sing then. After
 his manner. And about all the rest he could not abide the
 order of the Passion, as it is commonly said in the Churches,
 but he would reade it cleane contrarie. For when
 Christ Iesus spake any thing to the Jewes or to Pilate:
 then would he speake it out aloud that euery one might
 heare and vnderstand: and if it were the Jewes that spake
 or any other, hee would reade it so softly, and with such a
 lowe voice, that with great paine might the people heare
 him. It happened that a Lady of fame and authoritie taking
 her way towardes the Castle of Dun, there to keepe
 her Easter, passed by Brow vppon Good-fridaye, about
 tenne of the clocke before noone, and minding to heare the
 seruice, shee came into the Church where was the Vicar
 saying seruice. When he came to the Passion, he read it
 after his manner, and when he said, Whom seeke ye, hee
 made all the Church to ring with his voyce, but when
 he said Iesus of Nazareth, he spake so softly, that no body
 could heare him, and in this order went forward with
 his Passion. This Lady, who was verie deuout, and for
 a woman had good knowledge in the Scriptures, noted
 well these Ecclesiasticall Ceremonies, and was greatly
 grieved at this order of reading, and wished that shee had
 not come to the Church, but shee determined to speake to
 the Vicar, and to tell him her minde. After the seruice
 was done, shee sent for him to come and speake with her.
 When he was come, she said vnto him: Maister Vicar, I
 cannot tell where you haue learned to behaue your selfe
 so vnreuerently such a day as this is, wherein the people
 ought to bee in humilitie, but to heare you say your
 Seruice there is no deuotion at all. And why so my Lady
 said he: Why so said the Lady: you haue read the passion
 to day like a madde man: for when Christ speaketh
 then you speake like the common Cryer, and if Cayphas,
 Pilate, or any of the Jewes speake, then you speak softly
 to your selfe. Is it well done of you: are you worthy to
 haue

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haue a cure, they that do you right should take away your Benefice and make you acknowledge your fault. When the Vicar had long giuen eare vnto her, he answered, is this all you haue to say vnto mee? Now by my soule it is true that is commonly saide, many folke speake of those things wherein they haue no skill. My Lady, I thinke I know what belongs to my office, as well as an other, and I would that all the world should knowe, that God is as well serued in my Parish, according to my degree, as in any place within this hundred mile. I knowe that other Curates and Priests read the Passion after another manner, which I can doe I thanke God, as well as they if I would, but it shoulde appeare that they vnderstande not what they read. For doth it become the knaue Jewes to speake as lowd as Iesus? No, no my Lady: Be ye sure that in my Parish God shall be maister so long as I liue, and let others do in their parish according to their knowledge. When the Lady heard this proper reply, she saide: Now truly Maister Vicar you are a man of a good spirit, it was so tolde me befoze, but I would neuer haue beleued it, if I had not seene it.

Of the same Vicar and his Mayde, and of his cloths that he did wash, & how he intertained his Byshop, his great horses, and the rest of his trayne.

The sayde Vicar had a Mayde of twentie five yeares of age, or there abouts, which was sayne to doe him seruice day and night. And therefore he was many times put into the Commissaries Court, whereas hee made amendes by the purse. But for all this, the Bishop could not preuaile, and therefore vppon a time forbad him the keeping of a Mayde vnder fiftie yeares olde at the least, therefore he kepeth one of twentie yeare old, and another of thirty. This Bishop perceiuing this errour worse than

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the first, charged him to keepe none at all. To the which the Vicar was forced to obey, or at the least he made semblance of so doing. And because he was a good fellow, and would make good cheare, hee found meanes enough to appease his Bishop, & to get his fauor, who also passed oftentimes where hee kept: for he would alwayes haue a cuppe of good wine for him, and now and then a prettie wench to pleasure him also. Upon a time the Bishop sent him word that he would come the next day to supper vnto him, but he would haue him to provide nothing but light meat because he found himselfe not well at ease, and the Physicians had appointed him a diet for his stomacke. The Vicar sent him worde that he should be welcome, & by and by he provided good store of calues skins, & sheeps skins, and put them all to boyle in a great Pan, minding therewith to feast the Bishop. Now he had then no maid, because hee was forbidden to keepe any. And about the time that hee thought the Bishop would come, hee pulled off his hose and shoes, and went and carried a Pan full of linnen clothes to a Brooke that was in the way, where the Bishop should passe, and went into the water vp vnto the knees, with a washing stole before him, holding a beetle in his handes wherewithall he beat the clothes. At the last the Bishop came, and they of his traine that rode before, spying the Vicar in the water beating of his cloths, shewed him to my Lorde, saying: I pray you my Lorde, see yonder the Vicar of Bzow, how he standeth in the water washing of clothes. The Bishop seeing him in that sort, was wonderfully amazed, and could not tell whether hee should laugh or be angry, but comming nēre the Vicar that was verie busie, making countenance as though he had not seene my Lord, saide vnto him: I pray thee what doest thou here? The Vicar starting vp as one taken, said vnto him: My Lord, I am washing of my linnen. Art thou washing of thy linnen, saide the Bishop? Art thou become a Launder? Is this a seemly order for a Priest?

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Priest: Well, make thy accompt for this thy knauerie to be deppriued of thy benefice beside further punishment. And why so my Lord said the Vicar: you haue forbidden me to keepe a maide, and therefore am faine to be maide my selfe, for I haue no moze cleane linnen. Well, thou vngacious Vicar goe thy waies (quoth he) I will remember thee, but wherewithall shall we sup? My Lord quoth he you shall haue a good supper God willing: take no thought for that, I haue prouided light meates. When supper time was come the Vicar serued the Bishop, and at the first measse set befoze him these sodden calues skins to whom the Bishop said: what meat is this thou bringest mee? Dost thou meane thus to mocke mee? My Lord, said the Vicar, you sent me word yester day that I should prepare for your Lordship light meates, I haue tryed all kinde of meates, but when they came to the dressing, they went all to the bottome of the Panne, vntill at the last I found these skinnies, that swam aboue the Water, they are therefore the lightest meates that I could finde. Thou wast neuer good in all thy life, said the Bishop, nor neuer wilt be, thou knowest what wickednesse thou hast done mee: well, I will teach thee to knowe with whome thou hast to doe. The Vicar notwithstanding had very well prouided for supper meates of another kinde of digestion, the which he caused to be brought forth and did so well vse the Bishop, that therewithall he was pleased. After supper was done, the Bishop withdrew himselfe to rest: but the Vicar that knewe my Lordes complexion, prouided him a prettie tender pidgeon to lie with him all night, and also for each of my Lords men a Gossip: for it was their ordinarie and custome alwaies when they came to him. The Bishop going to bed bad the Vicar go to his bed for said hee I am very well pleased with thee, because thou knowest my diet. But I pray thee let my Horses be as well bled as my selfe for I doe put my trust in thee. The Vicar forgot not these words, but tooke his

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leauē of the Bishop till the next morning. And straight waies sent into the towne to borrow good store of Mares, and within a short tyme hee founde enough to serue his turne, the which Mares he put amongst my Lords great Horses, which began to sling, kicke, and keepe a foule stir, in so much that the Horse-keeper was faine to forsake his sweet hart, to appease the broiles between the Horses and Mares. The next day in the morning, the Bishop would needs knowe what ayld his Horses to keepe such a cople in the night. The Horsekeeper thought to haue excused the matter, but he could not. My Lord, said the Horsekeeper, the occasion was, because the Vicar had put Mares vnto your stone-horses. The Bishop mistrusting such a matter sent by and by for him, to whom my Lord said a thousand iniuries and reproches: wretch that thou art said he, wilt thou alwayes play the Iauell with mee in this manner? Thou hast spoiled my horses, and yet thou carest not. The Vicar answered: My Lord, saide you not to me yesternight, that your Horses shoulde bee as well vsed as your selfe? I haue done to my power the best that I could doe to them, they had hay and oates their belly full, and they also had straw vpon to the harde belly, so that they wanted but ech of them their female, which you had, and therefore I sought them the like in the towne. A vengeance on thee thou vngacious Vicar (saide the Bishop) dost thou tell mee of such thinges? Hold thy peace, we will reckon together, and then I will reward thee according to thy doing, and so went his way for that time.

Of a pretie little man named Terry, who being vpon his Myle, could not be seene aboue the pumme'l of his saddle.

There was a yong man in the towne of Montpellier, called the Prior Terry, who was of a good stocke, & well learned, but that he was vnable of his body: for hee had

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had a botch on his backe, and another on his stomacke; that did let him to grow, so that he was not aboue a cubite high. Upon a day hee chaunced to ride from Montpellier vnto Tholouse, in company of certaine of his friends of Montpellier, they came to Thuberis to dinner: & because it was Sommer, and that the dayes were long, his company after dinner made no great hast to depart, but carried vntill the heate of the day was past, and also some of them layde them downe to sleepe: Wherewith Terry was displeased, and therefore he caused his Mule to be bridled in an anger, and got vppon his backe, saying: Now sleepe your fill, for I will bee gone: so hee rode his way as fast as he could. When his company knew hee was gone, not minding to let him goe alone, they dispatched as fast as they could after him: But Terry by this time was ridden the most part of his iourney. Now you shall vnderstand, that he carried one of the great Spanish felts to keepe him from the sun, being so broad that it couered almost both the Mule & the man, rebating neuertheless somewhat, as much as is reason. They that followed after him, spying a fellow of the countrey in a field not far from the high way, demaunded if hee saw a man on a Mule riding towards Narbona. The fellow answered them, saying: No, I saw no man, but saw a gray Mule that had a great felt hat vpon his saddle, and hee ranne a great pace. These men began to laugh, for they knewe well it was Terry, whose stature was so tall, that hee could not be seene ouer the saddle.

¶ Of a Doctor that blamed dauncing, and of a Gentlewoman that defended the same, with the reasons alledged on either side.

In the Towne of Maunes, there was in tymes past a Doctour of Diuinitie, a man of great knowledge and rare singlenesse of life. And although he was a Divine,

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yet was he acquainted with ciuill orders, and therein hee could behaue himselfe very modestly and well: for which cause he was desired into good and honest company oftentimes. Upon a day in the assembly of the chiefeest and principall of the Towne (hee being of the number) there was (as it chaunced) dauncing after Supper, the which hee beheld for a time: during which dauncing he tooke occasion to talke with a Gentlewoman called the Bailiulle of Silla, a woman, who for her vertue, modestie, and honest behauour, was well esteemed in honorable and worshipping company, very forward in all things that she did, and especially in dauncing, wherein she tooke more delight than in any thing els, and hauing spent much time in ciuill communication, at the last they began to talke of dauncing: whereof the Doctor said, that there is nothing wherein men and women were so much ouersene as in it. The Bailiulle replied to the contrary, saying; that nothing did reuiue the minde more than it, & that the measure in dauncing woulde neuer enter into the minde of a dull man, which doth declare the partie to be nimble, feat of actiuitie, and to haue measure in his doings: there are also said shee, yong folkes, that are so heauie of moulde, that you shall sooner learne an Ox to amble, than them to daunce: and also you may see what mindes they haue of dauncing, there cometh pleasure both to them that daunce, and to them that looke on. And I am of this opinion, that if you durst tell the truth, you your selfe take great pleasure to beholde them, for there is none, but they neuer so melancholy and heauie, but will reioice to see them foot it so finely with the gesture of their body. The Doctor vnderstanding what she had said, lest the tearmes of dauncing for a time, holding this Gentlewoman neuertheless with other talke: yet not so far from the purpose, but that he might fall in hand with the former when he thought good. Within a quarter of an houre after, as he sawe occasion offered, he demaunded of Mistris Bailiulle

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Ituiffe, if she were standing at a windowe, or vpon a Gallerie, and shoulde see from whence shee was, in some great broade place, a dozen or sixtēne persons together, hand in hand, that did leape and skip, and turne about, going forward and backward, whether shee woulde not iudge them verie fooles. Ande said she, if they kept no measure. I say quoth hee, although they kept measure, and had neither Drum, Flute, Taber or Minstrell. I confesse (saide the Gentlewoman) the sight would bee verie vnseerely. Why then said the Doctor, can a hollow peece of wood, or a paille that is stopped at both endes with parchment, haue such power to delight your eares, which of it selfe seemeth folly? and why not saide the Gentlewoman? Know you not of what power Musicke is: the melody and pleasant sound of the Instrument entrech in at the parties minde, and then the minde commandeth the bodie, which is for no other thing, but to shewe by signes and mouings, the disposition of the soule is ioy and gladnesse, for such men as are sad and sorrowfull shew a contrary countenance. Furthermore in all places, the circumstance and meaning of thinges are to be considered, as you your selfe daily preach. A Minstrell that shoulde play to himselfe alone, were to bee esteemed as a Preacher, that shoulde goe into the Pulpit to preach without audience: the dauncers that are without an Instrument are as People in a place of audience without talking: wherefore in vaine blame you dauncing, vnlesse our feete and eares were taken away. And I assure you saide shee, if I were dead, and could heare a Minstrell, I would rise againe and daunce. They that play at tennis take a great deeale more paines to rumie after a little Ball of leather Rust with haire, and they followe it with such a desire, that it seemeth sometimes they woulde kill themselves, they are so eager, and yet haue they no Instruments of Musicke as the dauncers haue. Nenerthelesse they find therein great pleasure, and maruellous recreation, and

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therefore Maister Doctor, in my opinion moderate mirth discretly vled, and dancing indifferently practised, is rather profitable than otherwise hurtfull. The Doctor would haue replide, but he was compassed about with women, that made him holde his peace, fearing they would haue taken him to haue daunced, and God knoweth how well it would haue become him.

¶ Of a Priest, and a Mason that confessed himselfe vnto him.

There was in the Countrey a Priest, that was not a little proud for that he had read his Cato, and somewhat more, for hee had read also his Syntaxis, and his Faulte precor ge'ida, and therefore hee would needs bee knowne, and spake with a great brauery, vsing wordes that filled the mouth, because hee would bee esteemed a great Doctor: & also in his confession he had such tearmes that they made the poore people amazed. Upon a time he had vnder his confession a poore man that was a Mason, to whom hee saide: how saiest thou friend, art thou not ambitious? The poore man answered no: for hee thought that was a word that belonged to great Lordes and noble men, and in a manner did repent himselfe, that he was come to bee confessed of this Priest, of whome hee heard much talking, that hee was a great Clarke, and spake so highly that fewe coulde vnderstande him, the which he knewe by the same worde ambitious: for possible though he heard the worde before, yet he knewe not well what he meant. The Priest againe began to aske him, art thou not a Fornicator? Art thou not a Glutton? Art thou not superbiuous? He saide still no. Art thou not Iracundious: no neither. The Priest perceiuing that he saide still no, began to woonder, asking againe, art thou not concupiscent? No Sir said he. What art thou then said the Priest: I am saide he a poore Mason, beholde
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here my trewell. There was also one other that answered in like manner to his Confessor, the which is somewhat in better order. It was a shepheard, whom the Priest did aske, how saiest thou: hast thou kept the Commaundements of God with all thy heart: no said the shepheard. Hast thou kept the commaundements of the Church: no neither. Then saide the Priest vnto him, what hast thou then kept? I neuer kept any thing but shæp said the shepheard. Yet there is another of one, who after hee had declared all his faultes vnto the Priest, the Priest asked him againe; Well friend, what haue you els in your conscience: any thing: hee answered nothing, but that hee remembered vppon a time he had stolne a halter. Well sayd the Priest, to steale a halter is no great matter you may easily enough make restitution: yea but saide the man, there was a horse tyed at the ende thereof. Ha Sir ha said the Priest, that is another maner of matter, there is difference betweene a Horse and a halter. You must therefore restore the Horse, and the nexte time that you come againe to me to be confessed, I will absolue you for the halter.

¶ Of a Gentleman that in the night time cryed after his Hawkes, and of a Carter that whipped his Horses.

There is a kind of people that haue chollerick humors or melancholy, or flegmaticke, it must needs bee one of the three: for the sanguine complexion is alwaies good (so they say) whereof the vapour surgeth into the braine, that maketh them become phantasticall, lunatique, erraticke, scismaticke, and all the atticks that may be spoken, for the which there is founde no remedie for any purgation that may bee giuen. Therefore hauing a desire to helpe such afflicted people, and to pleasure their Wiues,

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Friendes, Parentes, and kindred, and all those that shall haue to doo, I will here in few wordes briefly declare an example that came to passe and happened, how they shall doo, when they haue any body so taken, chiefly with night dreames, for it is a great paine to rest neyther day nor night.

There was a Gentleman in the Countrey and Land of Province, a man of reasonable yeeres and rich, which greatly loued hunting, and tooke therein so great delight and pleasure in the day time, that in the night hee would rise vp in his sleepe, and begin to crie, to hallow and whup after his hounds, as if he had been abroad in the day time: wherewith he was soze displeased, and so were his trends, for there could not one body sleepe that was in the house for him. And also many times he wakened and diseased the neighbors, he would cry out so lowd and so long after his birds. But for anie other qualities hee was reasonable, and also he was well knowne as well for his honestie and gentlenesse, as for this his imperfection, which was so troublesome, that by reason thereof all the worlde called him the Faulconer. Uppon a day in following of his Hawkes, hee was strayed so farre from home, that night ouertooke him, so that he knewe not whither to goe. But hee turned so long thorow mountaines and woodes, that at the last being verie late, he came to a house that was vpon the high way alone, whereas the goodman did sometimes lodge foure folkes that were belated in the night, because there was no other lodging nere at hand. When he came thither, the goodman of the house was in bed, and his household, whome hee caused for to rise, desiring him that he might haue lodging for that night, because it was both cold and foule weather. The goodman opened the doore, and let him in, & put his horse in the stable among the Meate, and shewed him a bed on the ground, for there was no chamber aboue. There was at that time in the house a Carter, newly come from the faire of Besenest, which

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which was laide in another bed hard by, who awaked at the Gentlemans coming, wherewith hee was angrie, for he was wearie with trauell, and was but newly fallen a slepe: and such people of their nature are not verie courteous. At his sodaine waking hee laide to the Gentleman, who the Demill brought you hither so late? This Gentleman being alone, and in a place unknowne, spake as hee could, saying: Friend, the occasion is in following my Hawkes. Suffer mee I pray thee to tarry here untill the morning, and then I will goe away. This Carter being better awakened, and looking earnestly vpon the Gentleman, began straight way to knowe him, for hee had seene him oftentimes at Arx in Prouince, and had oftentimes heard tell, what a sleeper hee was. The Gentleman knewe not him, but in pulling off his clothes hee saide: Friend, I pray thee be not offended with mee for this one night, for I haue an impediment, which is to crie in the night after my Hawkes, for I loue hawking so that mee thinkes euery night I am at the game. O ho, saide the Carter, it taketh me after the same manner, for I thinke I am alwaies whipping of my Horses and drying my Cart, and I can by no meanes leaue it. Well, saide the Gentleman, one night will soone be passed ouer, wee will therefore beare one with another. Hee goeth to bed, but he was very little entred into his first slepe, but that hee started out of his bed, and went crying about the house, sa haw, sa haw, sa haw, whup, whup, whup. At this crie the Carter awakened, and taketh his whip that stood by him, and percketh the Gentleman to and fro about the house, crying ha, ree, brown, bayard, dum, go, what brown, hob, hob, why, hay, ho, ree, hee so perked the poore Gentleman, you neede not to aske how, who awaked with the perkes of the whippe, and in steade of crying after his Hawkes he changed his tune, and cryed out for helpe, saying; I am slaine: but the Carter fetched him to and fro still about the house, untill at the last the poore Gentleman was

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was faine to get him vnder a table, and there couch and speake not a word, tarrying there, untill the Carter had passed his rage ouer, who perceiuing that the Gentleman had hidden himselfe set down his v hip, went to bed, and began to snozt like one that had bene in his deade slæpe. The goodman of the house rose, lighted a candle, & found the Gentleman hidden vnderneath the boord, in such a little cozner, as would scant serue a Cat to go in, and all his body and legs v as so painted with lasses, as if it had bene the picture of Chyist: the which surely was a great miracle, for neuer after that did he once rise vp to crie after his hawkes, as befoze he was wont to doo in his slæp, whereat his friendes and kindred did much maruell that knew his qualitie, till he tolde them what had happened. Neuer one man was moze bound for another, than was the Gentleman vnto the Carter, who had healed him of such an infirmittie as that was.

Of the Bastard sonne of anoble man, that would haue suffered himselfe to haue bene hanged, in hope to be reuenged, and howe he was angry with him that saued his life.

There was vpon a time a noble mans bastard, whose wisdom was but after a manner: for hee thought that euery body shoulde haue done honour to him as vnto a Prince, because he was bastard to such a noble he use. And besides this he thought that all the world did know his qualitie, his birth, and his name: for oftentimes hee went straying about the Countrey, with a company of no great valew, and hee would bee in all companies good and bad, all was one to him: hee played away his Horses at all times when hee had new giuen him, and his apparrell by the way where he went, and many times for want of a horse he was faine to go on foote. Upon a time being left but in an ill plight, hee passed by the Countrey of Rouergie

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Roderigo, coming towards France to get him a new horse, and he passeth by a wood, whereas certaine thieves had newly slaine a man. The Prouost Partiall that followed after the Thieves, mette by chaunce this Bastard clad like a Souldiour, of whom hee asked from whence he came. The Bastard answered him nothing, but stubbornely asked what he had to doe from whence hee came: yes said the Prouost, I haue to doe, and must knowe. Art thou not one of those that hath killed yonder man: What man said the Bastard: Thou needst not to aske what man said the Prouost, I will make thee tell me other newes or euer thou goest. Why what wilt thou do said the bastard: The Prouost made no more to doe, but caused him to be apprehended, and that was worse led him away by force. Where going by the way the Bastard saide, Is it to mee that thou hast a quarrell, and I haue suffered thee all this while: The Prouost thinking that hee did threaten him with his fellows, kept his men about him, and lead him straight to the next Towne, and there condemned him to be hanged. But in asking him what hee was, and what his name, he answered no other thing but I will teach you to know what I am, and what is my name: thou art a hanger of men, art thou: no force. Uppon these threatening wordes the Prouost condemned him, and caried him out to bee hanged, and made him go vp the Ladder, which prouoked the Bastard to great anger, saying; his death should be the dearest to him of all that euer hee hanged in his life. When he was on high vppon the Ladder, there was by fortune amongst the rest to see the execution a man that knew this Bastard, and because he would be sure, he came nearer to the Ladder, so that he knew verely that it was he. This man called vnto Maister Prouost saying; What wilt you doe Maister Prouost: stay your handes: it is such a Noble mans sonne, take heed what you doe as you meane to answer it. The Bastard hea-

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ring this man declare what hee was, willed him to hold his peace with a mischiefe. let the Provost alone said hee, for to teach him to hang folks. When the Provost heard him named, he caused him to come downe, and to be loosed, to whom the Bastard said moreover: wel you would haue hanged me, it should haue bene the dearest hanging Master Provost, that euer thou hangedst in thy life. But why diddest thou not let him alone (speaking to the man that did saue him very angerly?) Judge now I pray you what wit this man had, that would haue suffered himselfe to be hanged, in hope to haue bene reuenged after ward: but who would once thinke that hee was a Noble mans sonne, and also a Gentleman. The poore man was not of his minde that the French King would haue sent to the King of England, who then had warre against Fraunce, for manie wronges and iniuries that Fraunce had offered: the which Gentleman saide vnto the French King: Sir, and it like your Grace, I am yours, body, life and goods, the which I wil indeuour with all my power to beflowe in your Graces seruice, like an obedient Subject: but if you send me into England in these troubles, I shal neuer return againe, which is for no such matter of great weight, but that it may bee deferred till the king of England haue pacified his anger: for now that he is thus bent against you and your kingdome, he will not sticke to cutte off my head. By the faith of a Gentleman, saide the French King if he doo so, I will bee reuenged, or it shall cost mee fortye thousand mens liues. Yea marry sir, saide the Gentleman, but of all those heades there will not be one that will serue my turne, it is a small comfort to a man that his death shall be reuenged. Indeede a man for the respect of his honour, and of the common-wealth, wil be the more willing to offer his head to bee stricken off, for that it is a vertuous act, and an honorable execution.

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Of a Tailor that would steale from himselfe, & of the gray cloth that he restored againe to his Gossip the Hosier.

A Tailor in the Towne of Potiers named Lion, was a good workman of his occupation, and could aswel make a garment for a woman as for a man, but sometime he would cutte out thre quarters in stead of two, or thre flaves in a cloke, and sew on but two: and he had so practised this legerdemaine, that hee could refraine it in nothing that he did cut out. If he had cut out a garment for himselfe, hee would haue thought his cloth had deceiued him, if he cut not some thing beside the garment to cast into the chest. Also there was another, who was so great a cheefe, that when he found nothing to steale, he would rise from his bed, and steale money out of his owne purse: I wil not say that Tailors be cheeues, for they take no more but that which is brought them, no more than the Toy-ners: and as the Waide saide to her Districke that hyred her: wot you what Dame, I will serue you well, but looke you: what meanest thou by that said the woman? My fete are swift to seeke a new seruice if I like not, & this is all the fault I haue: for in all other things you shal finde mee as diligent as is possible. Also our Tailor could very wel his occupation, but that he had his fault. It chaunced so that he made a cloake of Roan russet, for a Gossip of his a Hosier, who had occasion to ride abroad, wherof hee stole a good quarter. The Hosier perceiued it well enough, but said nothing, knowing by his owne occupation that euery man must seeke to liue by theirs. One day in the morning the Hosier passed by the tailors doore with his cloke on, the Tailor asked him how hee did, and willed him to take a Herring with him to breakfast, for it was in Lent. Hee was content, so they went vp together to roast this Herring. The Taylor called to his Wrentice that was in

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the Shop, saying; bring me the gridiron that is below: the boy thought that he had called for the gray russet cloath that was left of the cloke, and that he would haue restored it againe to his Gossip the Hosier, he tooke the cloth and carryed it vp to his maister. When the Hosier saw this great peece of cloth, what said he, is this of my cloth? and will no lesse serue thy turne than this? Now surely I see there is small honestie in thee. The Tailor perceiuing that he was bewrayed, said vnto him: and why, dost thou thinke that I would haue kepte it from thee that art my Gossip? dost thou not see that I haue called for it to giue it thee agayne? I spare thy cloth, and thou saiest I steale it from thee. The Hosier was well pleased with this answer, so he broke his fast, and tooke home his remnant of cloth. But the Tailor gaue his prentise a lesson, to make him wiser another time,

Of Chikouan the Tabourer, that caused his father in law to appeare before the Iudge, because hee did not die, and the sentence that the Iudge gaue.

It is not very long time since, that in the Towne of Amboyse there dwelt a Taborer, that euery man called Chikouan, a man merry, and full of pleasant words, for the which hee was welcome in euerie place. Hee tooke to Wife an olde mans Daughter in the Towne of Amboyse, a man that meaned good fayth, and had passed his time, hauing no child but one only daughter. And because that Chikouan had no other meanes to liue but his Tabour, hee requested of this good man some money with the marriage of his Daughter, that he might buy some implements towards household. But this olde man woulde giue none, saying for his excuse vnto Chikouan: My sonne, aske me no money, for I can giue you none at this time: but you see well that I am at the ende

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of my dayes ready to go to the graue. I haue no heire but my Daughter, you shall haue my house and all my moouables when I am gone, for I cannot liue aboue a yeare or two at the most. The good man tolde him so many reasons, that he was content to marry his daughter without money: but he saide vnto him; you shall vnderstand that I doe vpon your worde that which I would not doe to another: but will you fulfill that cruelly which you haue promised? What els said the old man? I neuer yet deceiued any man in all my life, and therefore God defend that I should begin now. Well than said Chikouan, I wil seek no other contract but your promise. The day of marriage was come, Chikouan goeth from his house to fetch his Wife at her Fathers, and hee himselte brought her to the Church with his Tabor and Pipe: when he had brought her to the Church, yet all is not done said hee, Chikouan hath fetcht his Wife to Church, and now hee must goe and fetch himselte. Hee goeth backe againe to his house, & then he brought himselte to the Church with his Tabor and Pipe, where hee married his wife, and then brought her home, so that he was himselte both Bridegroome and minstrell, and gained his owne money: he plaid the good husband with her, and they liued alwayes together ioyfully. At the end of two yeares, perceiuing that his Father in Law did not die, he tarried yet two monethes, yea thre moneths, but he liued still. Then hee thought for his pleasure and to make sport, to summon his father in law, and for that purpose sent to him a Sergeant, to warne him to the Court. This good olde man, that neuer before had to do in the Court, and that knew not what such matters meant, was the heauiest man in the worlde to see himselte so adioyned. and also at the request of his Sonne in Lawe, whome he had scene the day before, and had said nothing to him of it. He went out of hand to Chikouan, and made his complaint, shewing him that hee had done him great wrong thus to adioyne him, and hee not knowing

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wherefore it was. No saide Chikouan, I will tell you to morrow at the Court, and so coulde get no other thing of him, but must nedes come to the Court. When as they came before the Judge, Chikouan began to declare his matter himselfe, saying: My Lord Judge, I haue married this mans daughter here as al men know, I neuer had one penie with her, as he himselfe can tell, but he promised me when I did marrie her, that I should haue his house and all his goods, and that he would not liue aboute one yeare or two at the most: I haue taried this two yeers and thre monethes longer, and yet haue I neyther his house nor any other thing: I require that he die, or else to giue me his house & moueables according to promise. The good man defended his cause by his Attozney, that answered briefly what he had to say. The Judge heuing heard the debates on both sides, and their reasons alleadged, not knowing the euill intent of Chikouan, and bys foolish demaund vppon the olde mans vn Timer promise, for his foolish aboznment did condemne Chikouan to pay all his fathers costes and charges, and besides that thirtie frankes turnoys to the King. Yet said the Judge, perceyuing thou art a poore man, I will moderate the sentence, it shall be but a Capon, and the charge that the goodman hath bene at, and you shall go together like friendes and cate your part, & after his death you shall haue his house: if it be not solde before, or morgaged, or fallen by casualtie of fire. And thus the Judges appointment was according to Chikouans demaund whom he made afraid with his first sentence, but at the last did moderate the same, as a Judge may in such a case.

¶ Of two pointes to make a woman holde her tongue.

A Certaine young man being in talke with a Woman of Paris, that made her vaunt y shee coulde be maister

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maister, said vnto her: If I were your Husband, I would, breake you well enough from your will. You saide thee? Why what can you doe more than other men: you would be made to come vnder as wel as others I warrant you. No, no saide hee, I knowe two pointes to haue the vpper hand of a Woman. Say you so saide shee? and what be the pointes I pray you? The young man in shutting his hande shewed her his fist, saying that was one, and then in closing the other hande, said that was the other, whereat there was good laughing. For the woman thought hee would haue shewed some reason by learning, to haue the vpper hand of a woman, but trust mee, I thinke there is neither these pointes nor any other, that can perswade a woman, if once she haue gotten the head to swing at her owne pleasure.

Of the Lord of Vauldry, and the pranks that he played.

It is not long since there was liuing the Lord of Vauldry, whose dooings made him knowne of Princes, and most of all the world, the actes that he did in his life time, with such a terrible and fearefull desperatenesse, and the good fortune that hee had withall, that no man but only he durst presume to doe the like. And as it is commonly said, that a wise man should haue died thereof a hundred times. As when he strangled a Cat with his teeth hauing both his handes bounde behinde him. And another time when he would try the goodnes of a Busse leather Jerkin, or a Jacke of maile I know not whether, but to try it hee pitched a naked sword against a wall with the point toward him, and ranne against the sword with such might, that he ran himselfe through the body: and yet neuer thelesse he dyed not, he may say he had good lucke. Amongst other of his desperate follies, there is yet one that deserueth

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meth well to haue the hearing. He passed on horsebacke vpon a time ouer Seue Bridges, not far from Augiers, which for Bridges of wood are very high from the water, and he bare behind him on his horse another Gentleman, who feasting with M. Mauldyp laid vnto him: tell me now Maister Mauldyp, thou that art so full of inuentions, and that canst play so many pranks, if thou sawest now thy enemies at both endes of the Bridge, that wayted for thy comming to slay thee, and thou haddest no chise but to go forward or backward, what wouldest thou doo? Then said Mauldyp vnto him, dost thou aske me what I would do: thou shalt see what. And without any more ado put spurs to his horse, and leapt with him cleare ouer the Bridge into the Riuer of Loyre, and kept his horsebacke so well, that he escaped with his horse, but if the gentleman that was behind him, escaped as well as hee, truely hee was more happy at the least than wise. For it is great foolishnes of him to put himselfe behinde a desperate foole, and to moue such words vnto him, knowing when a man is in such a place, he is not sure from daunger.

¶ Of a Monke that answered a' together by Syllables.

A Certaine Monke travelling in the Countrey, arrived in an Inne about Supper time: the Host willed him to sit downe amongst others that had already begun Supper: but the Monke to overtake them, began to lay on load with his teeth, and with such an appetite, as though hee had eaten no meate in thre or foure dayes before. The olde Lad had put himselfe into his Dublet the better to fill his paunch, the which being perceiued by one that sate at the Table, he began to aske the Monke many questions, that were not greatly to his minde, for hee was busie filling of his belly, because hee would not loose much time, hee answered the partie that spake to him

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him altogether in sillables: and I thinke he was practised with this language long before, for he was very expert in it. The questions and the answers were these: What garment doe ye weare: strong. What wine doe ye drinke: red. What flesh doe ye eate: beefe. How many Monks are ye: nine. How like you this wine: good. You drinke none such at home: no. What eate ye vpon Fridays: eggs. How many haue each of you: two. And this while he lost not one mouthfull of meate, for his teeth were still going, and yet answered well and readily to all his demaundes. If hee saide his Mattins so short, out of doubt hee was a notable pillar of the Church.

Of a certaine Student in the Law, and of a Poticarie that taught him Phisicke.

There was vppon a time a certaine Scholler, that had dwelled at Tholouse a certaine time, passing by a little Towne not farre from Cahors in Quercie, named Saint Anthones, there for to practise his texts of Law, not that he had greatly therein profited, for hee had most studied humaine letters, wherein hee had very good knowledge. But hee thought, seeing he began to professe the Law, not to stray or wander from the same, vntill he were sufficient to answer therein as well as another. So soone as he was come to Saint Anthones (as in such little Townes one is quickly spied and marked) there came a Poticarie, desiring to be acquainted with him, saying: Sir, you are welcome vnto the Towne, and so began to fall in talke with him: who amongst other talke, spake certaine wordes as touching Phisicke. When the Poticarie had heard him speake, he saide vnto him: Sir, so farre as I can perceiue you are a Physitian. No, that I am not saide hee, but I haue read somewhat of Phisicke. I know well enough Sir, that you will not declare what you are, because you meane not to tarrie long in this Towne. But truly

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Sir, if you would, you should not find it least for your profite. Wee haue at this present neuer a Physicion in these quarters, he that wee had is lately dead, and dyed woorth thre or foure thousand pound. If that you will remaine and dwell heere (for heere is good being) I will lodge you in my house, and so you and I shall liue well, when yee are once knowne. Sir saide the Poticarie, I pray you take the paines to come and dine with mee. The Scholler vnderstanding the Poticaries words, that was no foole, for hee had trauailed into many places, to see and know fashions, was content to goe with him to dinner, and thought thus to himselfe: I will trie the chaunce, and if this man will do as hee sayth, I shall make good shift, for this is a rude countrey, and there is not one body that knoweth me, and therefore we will see what will come to passe. The Poticarie brought him to his house to dinner. After dinner, hauing alwayes this talke in their mouthes, they agreed together to be Coossens. And for to make our tale somewhat short, the Poticarie made the Scholler beleue that hee was a Physicion. And then the scholler saide vnto him first of all, you shall vnderstande that I neuer had great practise in this art as you doe thinke. But my minde was, to haue gone to Paris, to haue studyed another yeare, and then to haue fallen vnto the practise at the Towne from whence I came. But seeing I haue found you, and that I know you are a man that can shew mee pleasure, and I in like manner vnto you, let vs looke about to doe our businesse, for I am content at your request to tarry. Sir, saide the Poticarie, take no care, I will teach you all the practise of Physicke in lesse than fifteen dayes, I haue of a long time vsed the company of Physicions both in France and in other places, I know their fashions, and their receipts all by hart. Moreover in this countrey, ye neede but set a good countenance on it and go by gesse, and you shall bee counted the best Physicion in all the world: and then the Poticarie began to teach him how hee shoulde write
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an ounce, halfe an ounce, a quarter of an ounce, a dram, a handfull, a quantitie. And another day hee taught him the names of Dreppes that were most common, and to mixe, to straine, to stille, to make compoundes and simples, and such like things. This continued tenne or twelue dayes, during the which time hee kept his chamber, causing the Poticarie to say that hee was not well. The which Poticarie blazed abroad, that this Physitian was the best learned man, that euer came to that Towne. Whereof they of the Towne were very glad, and began to entertaine him, and to make much of him, so soone as he came abroad, they struing who shoulde make him the best cheare. And you would haue saide that already they longed to bee sicke, to trie this new Physitian, and to set him a worke, to the end he might haue a better will and desire to tarry there. But Maister Doctor made himself to be sought for, and intreated, not haunting the company of many folkes, but kept a great countenance, and set a good face of the matter, and about other thinges hee did not departe from the Poticarie that had taught him his cunning: in short time there came vynes to him from all partes. Now in those places they must iudge by the vynes, whether the patient bee a man or a woman, and in what parte their sicknesse lyes, and of what age they were. But this Physitian could doe more than that, for he could tel them, who was their father and mother, and whether they were married or no, & how many children they had: to conclude, hee could tell all euen from the olde vnto the new, and all by the helpe of his Maister the Poticary. For when hee saw any body bring a water, the Poticarie woulde question with them whylest the Physitian was aboue, and would aske them from end to ende all these former thinges. And then he caused them stay till hee was gone by, & declared to M. Doctor all that he had learned of them that brought the vynes. The Physitian taking their waters, would hold them by and looke on them, putting his hande betweene the Urinall and the

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light, and would shake it, and turnit with all the gestures in such cases required : then would say it was a Romans water. Yea truly Sir, it is so, she had a great paine in her left side vnder the brest, or paine in the head (as the Potticarie had giuen him instructions) it is not thre moneths since she was deliuered of a Daughter. The byinger of the vyne did begin greatly to maruel at his great knowledge and would go away and declare vnto euery body what the Physicion had said. So that from mouth to mouth the report went, that there was come to the towne such an odde fellow, that there was not his like to be found. And if by fortune his Potticarie was not by, or at hande, then would hee draw the worme out of their nose himselte, in saying very sicke : to which the byinger of the vyne would say he or she, by the means wherof he would say after a litle pausing, is not this a mans water: yea truly Sir, it is a mans water, said the byinger. I spyed that by and by would the Physicion say : but when hee came to minister and giue Physicke vnto any one, then hee would alwayes haue his Potticary by, who spake one vnto another Physicke Latin, which was in those dayes fine stuffe. And vnder this Latin, the Potticarie would name him the whole receipt, making a show as though they spake of other thinges. In the which I leaue you to consider, whether it wer not a good sight to see a Physicion write vnder a Potticarie. In effect, whether it was because of the good opinion the people had of him, or by any other chaunce, those that were sicke, felt themselves well by his ordinaunces and appointmentes, they thought not themselves well that came not vnto this Physicion, and they were perswaded, it was good beeing sicke whilest hee was there : for they thought if hee went once his way, they shoulde neuer recouer againe the lyke, and happy was hee that could present him with the greatest giftes. So that in six or seuen moneths, hee had gotten good store of crownes, and also his Potticarie by meanes one of another, and therefore hee prepared himselfe to depart

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part from Saint Anthonies, saying; that hee had receyued letters from his Countrey, by the which hee heard newes that he must needes depart for a time, but hee would not faile to retorne againe shortly. It was to Paris that hee came, where afterwards he fell to studie Physicke. And it may be afterward for all his further knowledge, hee was not so good a Physitian, as when he was prentise. I mean, his doings came not so prosperously to passe: and manie times fortune helpeth moze those that are ignorant, than those that haue knowledge and skill. For a man of knowledge useth too much discretion in his doings, he thinketh of circumstances, and hath a feare and doubt, which giueth vnto men a mistrust in themselves, that doth discourage them to deale in many things, and as it is commonly said, better it is to fall into the hands of a lucky Physitian, than of him that is learned and hath good skill. The Physitian of Italie knew this wel enough, who when he had nothing to doo, did write two or thre hundred kind of receipts for diuers sicknesses and diseases, of the which he tooke a great number, and put them into the pocket of his coate, or into his bosome, so that when any bodie came vnto him with vrinnes, hee drew out one of the receiptes by chaunce (as the Lots are drawne at the Lottarie) and gaue it to the bringer of the vrine, saying vnto him or her

Dio te la daga buona: and if it

speed ill, Suo damno,

thus goeth the

world.



Desperiers, P.
The Table.

Chap.

- O**F a Quirister that compared the Channons to their potages,
- 2** Of three Sisters newly married, and the answers they gaue to their husbandes the first night.
- 3** Of a certain man that withdrew his wife from his disordinate lust, by the counsell he gaue her in the presence of hir parents.
- 4** Of a Norman that prouided Latine to carry to the Pope, and how he helped himselfe therewith.
- 5** Of Fowlke that made his Maister beleue a poore man was deafe, and made the poore man beleue that his Maister was deafe, and how his Maister was reuenged.
- 6** A comparison of Southfayers, to the good wife that carried a paile of Milke to the market.
- 7** Of King Salomon that made the Philosophers Stone and the cause why Southfayers cannot preuaile.
- 8** Of a Cardinall of Luxenburge, and of the good wife that would make her sonne a Priest, and how the said Cardinall named himselfe Philpot.
- 9** Of a yong man of Paris newly married, and how Beaufort found a craftie meanes to lie with his wife, notwithstanding the diligent and carefull keeping of Dame Parnet.
- 10** Of Blondeaw the merry Cobler, that was neuer sad his life time but twise, and how he prouided remedie for it.
- 11** Of three brethren that thought they shou'd be hanged for their Latin.
- 12** Of a yoong Scholler that made the Latine preuayle vnto some effect, which the Curate of their Parish taught him.
- 13** Of M. Peter Faifew, that had bootes that cost him nothing, and of the Scorners of a Towne called Arrow in Anjou.

The Table.

- 14 Of the scornors of Arrow in Aniou, how they were
beguiled of one Pyquet, by meanes of a Lampron.
- 15 Of a Prouost called Cocklyer, that had a paine in his
eyes, whome the Physitions made to beleene that
he did see.
- 16 Of the feates and memoriall acts of a Foxe, and how
he was taken and put to death.
- 17 Of Mistresse Furryer, that lodged a Gentleman at
large.
- 18 Of a Gentleman that rid post, and of a Cocke that
could not tread the Hens.
- 19 Of the Vicar of Browe, and the good pranks that
he played in his life time.
- 20 Of the same Vicar and his Mayd, and of his clothes
that he did wash, & how he intertained the Bishop,
his great horses, and the rest of his trayne.
- 21 Of a pretie little man named Terry, who could not
bee seene vpon his Mule about the pommell of his
saddle.
- 22 Of a Doctor that blamed dauncing, and of a Gen-
tlewoman that defended the same.
- 23 Of a Priest, and a Mason that confessed himselfe to
him.
- 24 Of a Gentleman that in the night time cryed after
his Hawkes, and of a Carter that whipped his
Horses.
- 25 Of the Bastard sonne of a Noble man, that woulde
haue suffered himselfe to haue beene hanged, in
hope to be reuenged, and how he was angry with
him that saued his life.
- 26 Of a Taylor that stole from himselfe, &c.
- 27 Of Chyckouan the Taborer, that caused his Father
in law to appeare before the Iudge, because hee did
not dye, and the sentence that the Iudge gaue.
- 28 Of two points to make a woman hold her tongue.

29 Of

The Table.

- 29 Of the Lord of Vauldry, and the pranks that he did
play.
30 Of a Moönke that answered altogether by Silla-
bles.
31 Of a certaine Student in the Law, and of the Poti-
carie that taught him Phyficke.

The end of the Table.

